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Nihil Obstat :

RICHARDUS COLLENDER

CENSOR DEPUTATUS.

Imprimatur :

✠ N.T. CARD. GILROY,

ARCHIEP. SYDNEYENSIS.

1a die, Januarii, 1953.

Official Documents

PAPAL ACTS.

Papal Letter to Cardinal Gilroy

(English translation)

TO OUR BELOVED SON,

NORMAN THOMAS GILROY, CARDINAL PRIEST OF THE HOLY
ROMAN CHURCH,

OF THE TITLE OF THE FOUR CROWNED MARTYRS,
ARCHBISHOP OF SYDNEY

PIUS XII POPE.

Beloved Son greeting and Apostolic Blessing.

Those who are conversant with the affairs of Holy Church know full well that the faithful of Christ scattered throughout the vast spaces of the East Indies show special veneration and religious love for the ancient Apostle St. Thomas and for the more recent apostolic man Saint Francis Xavier. Both Saints deserved exceedingly well of the Catholic Faith in those lands, for they were the foremost heralds and disseminators of that faith. In the old books of liturgical prayers and in other ecclesiastical monuments of India the name and the praises of the ancient Apostle were wont to be celebrated, and the faith which the Apostle had preached in India continued to flourish amongst the Christians who took their name and glory from St. Thomas. That faith throughout the long lapse of centuries seems never to have suffered eclipse. Rather it came to flourish more abundantly through the labour and the care of the new heralds of the Gospel, amongst whom the great Xavier stands out pre-eminent.

Splendidly furnished with an immense store of knowledge, endowed with great acumen of judgment, and resplendent with the light of wonderful sanctity Xavier followed in the footsteps of the glorious Apostle Thomas. He undertook that most difficult journey from his native land, and generously faced incredible labours. Thus it happened that he brought to the fold of Jesus Christ great numbers of men, first on the Malabaric coasts and in the adjoining provinces of India, then on more remote shores even as far as Japan.

It was with intimate pleasure, therefore, that We heard of the Centenary solemnities, which are to be celebrated at the end of the current year on the Malabar coast and in other parts of India, to honour

the two heralds of Christianity, Thomas and Francis. The solemn conclusion of those celebrations will take place in the august metropolitan See of Ernakulam.

Cordially praising the religious enterprise, the supplications and the programmes already prepared in many dioceses, We wish, as it were, to preside in person at the more solemn rites to be celebrated at the close of the year. It is Our wish to amplify their splendour to the utmost.

Therefore, Beloved Son, We turn to you who govern the illustrious See of Sydney and are invested with the splendour of the Roman purple, and, as We announced earlier, We choose and declare you Our Legate *a latere* to represent Our person and preside in Our name over the centenary solemnities which are to be auspiciously held at the outgoing of next month in Ernakulam, in memory of Saint Thomas and Saint Francis Xavier.

Moreover, We grant you the faculty of blessing in Our name and with Our authority, on a day appointed, after Pontifical Mass, the faithful gathered there, with concession of a plenary indulgence, to be gained according to the usual conditions of the Church.

We know for certain that you will fruitfully and happily fulfil this noble office with the piety and zeal that distinguish you, and in accordance with the love that binds you to the Indian people.

Meanwhile We suppliantly implore the divine Saviour to fulfil Our desires for India. Drawn by the shining example of the faithful of every rite, and helped by the apostolic efforts of Bishops who are giving themselves from of old to the diffusion of the Catholic faith and to the perfecting of Christian institutions and morals, may very many also of those innumerable souls, whom the old servitude holds under sin, come to the wondrous light and kingdom of Christ.

Finally, as a pledge and forecast of grace from above and as an assurance of Our special love, We impart most lovingly in the Lord to you, Beloved Son, to the Archbishop of Ernakulam and to the other Prelates, and likewise to all those who assist at the solemnities, Our Apostolic Benediction.

Given at Rome, from St. Peter's on the 14th day of November, in the year 1952, the fourteenth of Our Pontificate.

PIUS XII POPE.

APOSTOLIC CONSTITUTION
on the spiritual care of emigrants
(A.A.S. 30th Sept., 1952)

Note: This splendid document occupies 57 pages of the *Acta Apostolicae Sedis*, of which more than forty give a masterly sketch of the charity of the Holy See towards displaced persons and emigrants, especially since the French Revolution. Our space will not allow us to give more than the second section of the Constitution, set under the following title:

REGULATIONS FOR THE SPIRITUAL CARE OF
EMIGRANTS
CHAPTER I.

On the competence of the Sacred Consistorial Congregation regarding emigrants.

I § It belongs to Our Sacred Consistorial Congregation, and it is the exclusive competence thereof to seek out and prepare everything conducive to the wellbeing of emigrants of the Latin rite, wherever they may be going. The said Sacred Congregation will consult with the S. Congregation for the Oriental Church, or with the S. Congregation of Propaganda, if there is question of emigrants to territories subject to one or other of those Congregations.

§ 2. It also belongs to the Sacred Consistorial Congregation to seek out and prepare everything in favour of emigrants of the Oriental rites (with due consultation of the S.C. for the Oriental Church), whenever emigrants of one or other of the Oriental rites emigrate to places not subject to the same Sacred Congregation for the Oriental Church, and a priest of their own rite is not at hand.

2. § 1. For priests of the Latin rite, whenever they emigrate, the Sacred Consistorial Congregation alone gives directions.

§ 2. Priests of the Latin rite subject to the Sacred Congregation for the Oriental Church or to the Sacred Congregation of Propaganda, if they wish to emigrate to territories not subject to the same Sacred Congregations, are also bound to observe the regulations in this matter already given or to be given by the Sacred Consistorial Congregation.

§ 3. To these regulations priests of Oriental rites are obliged to adapt themselves, when they emigrate to territories not subject to the Sacred Congregation for the Oriental Church, while the laws and the right of the Sacred Congregation for the Oriental Church retain their full force.

3. § 1. n.1. It belongs to the Sacred Consistorial Congregation alone to grant to priests, who desire to emigrate from Europe or from the shores of the Mediterranean to foreign countries overseas, for some space of time (long, short, indefinite) or for ever, the permission to set out and to remain there or to stay there for a longer space of time.

n.2. Nunzios, Internunzios, and Apostolic Delegates can give the same permission to priests of the nation in which they are accredited, provided that such a faculty has been granted to them and reserved.

§ 2. n.1. This permission must be obtained by those priests mentioned in § 1, n.1., so that, in compliance with all the other conditions required by law, they may be incardinated into another diocese in countries overseas.

n.2. The same permission is required also for religious, unless there is question of those who are sent by Superiors to other houses of the particular religious body; it is required also in the case of exclaust-rated religious during the time of their exclausturation; also by secularized religious who are received by a kind Bishop either purely and simply, or on trial.

§ 3. This permission (the other laws laid down in the decree *Magni semper negotii*—30 Dec., 1918—remaining firm) should not be given, unless it is certified that:

n.1. the petitioner has a testimony of good conduct;

n.2. has a good and reasonable cause for migrating;

n.3. has the consent of the Bishop whom he is leaving (or of the Superior, in case of religious) and of the Bishop to whom he is going.

n.4. has an indult of the Sacred Congregation of the Council, if there is question of a parish priest, whose absence must be extended beyond two months.

§ 4. Priests, secular or regular, who, having obtained permission to migrate to a country overseas, wish besides to pass from one diocese to another in the same region, need a new permission.

§ 5. Priests who, in spite of these laws, rashly and arrogantly pass from place to place shall incur the penalties laid down in the same decree *Magni semper negotii* (suspension a divinis ipso facto; irregularity, if they dare nevertheless to exercise sacred functions—from which penalties they cannot be absolved except by this S. Congregation).

4. The Sacred Consistorial Congregation alone can grant an apostolic indult (according to canon 216 § 4) to the effect that parishes, on account of difference of language or nationality, shall be established for the convenience of emigrants.

5. § 1. It belongs likewise to the Sacred Consistorial Congregation:

n.1. To approve, under previous certification of the petitioner's conduct, manners and fitness, as also of the consent of his Ordinary, priests secular or regular, who wish to dedicate themselves to the spiritual care of emigrants of their own nation or language and of those who journey by sea, or find themselves in any way on ships, or are in any way attached to ships—it belongs to the Sacred Congregation to nominate, destine, transfer those priests by special rescript as Missionaries of emigrants or Chaplains of sea-farers; to accept their renunciation of office; and, if need be, to deprive them;

n.2. To choose and constitute in each nation Moderators or Directors of Missionaries of emigrants of the same nation or language;

n.3. To choose and constitute Moderators or Directors of the Chaplains of sea-farers;

n.4. To direct and watch over them, either through the local Ordinaries or through a Delegate for works of emigration, or through other ecclesiastics who shall be deputed for this office;

§ 2. n.1. The granting of the rescript mentioned in § 1, n.1., will be communicated to both Ordinaries, that *from whom*, and that *to whom*;

n.2. The Sacred Consistorial Congregation will quickly send the names of the Moderators or Directors thus appointed to the Bishops of the nation or diocese to which they are sent.

6. § 1. Approving with Our authority those special Episcopal Committees which have been established in many dioceses of Europe and America for the spiritual assistance of emigrants, desiring likewise that this plan be adopted in other countries, We ordain that the number of priests who have been designated by the Bishops to fill the office of secretaries in those Committees, in the name of the Director of emigration for each nation, may be increased by the Sacred Consistorial Congregation.

§ 2. Where those Committees are not yet established, a Director may be chosen by the Sacred Consistorial Congregation from amongst the priests of the region presented by the Bishops.

7. § 1. For the facilitation of the work which is to be done for emigrants, We erect and establish in the aforesaid Sacred Consistorial Congregation a Supreme Committee on emigration.

§ 2. This Committee shall have as President the Assessor of the

same Sacred Congregation and a secretary as Delegate for works of emigration.

§ To the same Committee may be called:

n.1. Those priests who in their nation or region fill the office of Secretary of the above-mentioned Episcopal Committee for the spiritual assistance of new arrivals, or who by mandate of the Bishops dedicate themselves to that assistance;

n.2. Those priests living in Rome, either secular or regular, who are especially competent in those things and zealous for souls.

8. § 1. In the same Sacred Consistorial Congregation We want to see established another body or General International Secretariate to look after the work of the Apostolate of the sea, which especially fosters the spiritual or moral good of seamen, those namely who are on board ship as officers or workers, or are attached to ports looking after the goings and comings of ships.

§ 2. The President who governs this Secretariate shall be the Assessor of the Sacred Consistorial Congregation; the Delegate for works of emigration shall act as secretary.

§ 3. Into the secretariate may be co-opted:

n.1. Those ecclesiastics, who in each region or nation are set as Directors over this work by the Bishops:

n.2. Other priests who have deserved well in promoting the same work are to be honoured with a worthy testimony of praise.

CHAPTER II.

On the Delegate for works of emigration.

9. In the Sacred Consistorial Congregation We institute the Office of Delegate for works of emigration.

10. § 1. The duty of the Delegate is to foster by all suitable means the good, especially the spiritual good of the faithful who emigrate, whatever be their language, race or nationality, and (with due regard to the special requirements of the case), whatever be their rite. He shall, whenever required, enter into all necessary contacts with Our Secretariate of State, or with the civil rulers and organizations.

§ 2. For this purpose the Delegate, in the name and with the mandate of the Sacred Consistorial Congregation shall favour and assist with work and advice all Catholic Associations, institutions, and works, either international or national, and—with due respect to the rights of Ordinaries—also diocesan and parochial bodies that have the same scope.

11. § 1. The Delegate is set over the missionaries of emigrants, the chaplains of sea-farers, whether secular or regular, and their Directors.

§ 2. These, by mandate of the Sacred Consistorial Congregation, he shall control; he shall exercise vigilance over them and shall not omit to send in a report on their activities.

12. It shall also be the duty of the Delegate to look for and present to the Sacred Consistorial Congregation priests who desire to dedicate themselves to the spiritual care of emigrants or immigrants, and also of those who go on a sea journey, or for any reason are on board ships or in the service of ships.

13. § 1. Priests approved for this duty and by rescript of the Sacred Consistorial Congregation nominated as missionaries of emigrants or chaplains of sea-farers, the Delegate shall send to their mission or ship.

§ 2. Those priests the Delegate shall carefully assist with the help which they need, either directly and immediately himself, or indirectly and through ecclesiastical intermediaries, especially through the Directors.

14. The Delegate shall inform the local Ordinaries and Directors about emigrants due to arrive soon.

15. The Delegate shall endeavour to promote and control all things that seem to be conducive to the success of the annual day for emigrants.

16. At the end of each year, the Delegate shall draw up a report on the material and spiritual state of the missions and on the observance of ecclesiastical discipline by the missionaries of emigrants and the chaplains of sea-farers, to be submitted to the Sacred Consistorial Congregation.

17. § 1. We therefore abolish and suppress and by these Apostolic Letters declare abolished and suppressed the Office of Prelate for emigrant Italians.

§ 2. Likewise We declare the cessation of Visitors or Delegates formerly appointed for any particular language or nationality, for the spiritual good of faithful who have emigrated or fled to regions of Europe or America.

CHAPTER III.

On Directors, missionaries of emigrants and chaplains of sea-farers.

18. § 1. Missionaries of emigrants and chaplains of sea-farers

and their Directors exercise their office under the control of the Sacred Consistorial Congregation and of its Delegate for works of emigration.

§2. The office of missionary of emigrants and of chaplain of seafarers does not involve excommunication and gives no exemption either from the proper Ordinary or the regular Superior, nor from the Ordinary of the place in which the missionary or chaplain happens to be.

19. Directors of missionaries of emigrants or of sea chaplains can exercise no jurisdiction either territorial or personal, in virtue of their office, except those things to be mentioned hereunder.

20. It is chiefly the right and duty of the Director.

n.1. To treat with the Bishops of the country or region in which the missionaries are fixed concerning all those things which regard the spiritual good of the immigrants of their own nationality or language.

n.2. To control missionaries or chaplains, with due regard to the rights of the Ordinaries.

21. § 1. The Director must therefore inquire:

n.1. Whether the missionaries or chaplains conform in their lives to the requirements of the sacred canons, and diligently attend to their duties;

n.2. Whether they carry out the decrees of the S. Consistorial Congregation and of the local Ordinary;

n.3. Whether the beauty and neatness of churches or chapels or oratories and the sacred appurtenances, especially in the reservation of the Blessed Sacrament and in the celebration of Mass, are properly cared for.

n.4. Whether the sacred functions are celebrated according to the requirements of the liturgical laws and the decrees of the Sacred Congregation of Rites; whether ecclesiastical property is diligently administered, and the burdens attached to it, especially Masses, are duly fulfilled; whether the parochial books, mentioned under n. 25, § 3, and n.35, § 2, are properly written and kept.

§ 2. In order to be properly informed on those matters, the Director must often visit the missions or ships.

§ 3. It belongs also to the Director, on knowing that any missionary or chaplain is seriously ill, to take immediate steps that he may not be left without spiritual or material help, nor without a becoming funeral, in case of death; to take care also that in the illness of the priest or in case of death, books, documents, sacred appurtenances and other things belonging to the mission are not lost or taken away.

22. For just reasons to be approved by the Sacred Consistorial Congregation, the Director may call together, wheresqever lawful, all the missionaries or chaplains, especially for the making of spiritual exercises in common, or for conferences on the best methods of fulfilling their ministry.

23. At least once a year the Director shall faithfully give an account of the missonaries or chaplains, also of the state of the mission to the Sacred Consistorial Congregation. He should set forth not only what was well done within the year, but also the evils that crept in, stating what remedies were employed to repair those evils and suggesting what seems best for the future good state and increase of the mission.

24. Missionaries of emigrants attend to the spiritual care of their flocks under the jurisdiction of the local Ordinary, according to the regulations found hereunder in Chapter IV.

25. § 1. It belongs to sea chaplains, during the voyage, to exercise the care of the souls of those who for any reason are on the ship—excepting marriages.

§ 2. Chaplains, within the terms of canon 883 of the Code of Canon Law, shall be furnished with special regulations and faculties by the Sacred Consistorial Congregation.

§ 3. They are also bound to write and keep books of registration for those baptized, confirmed or deceased, a copy of which, together with a report, they shall, at the end of each sea-voyage, present to their Director.

26. Should an oratory lawfully exist on the ship, the sea chaplains, like being compared with like (*congrua congruis referendo*), are considered rectors of churches.

27. § 1. Chaplains can celebrate the divine offices, even with solemn ceremony in the oratory of a ship, with due observance of canonical and liturgical laws. Let them see, however, that such offices are carried out at hours most convenient for the travellers.

§ 2. The chaplains shall also:

n.1. announce the feast-days to those on board;

n.2. they shall give catechetical instruction, especially to young people, and an explanation of the Gospel.

28. Sea chaplains must see:

n.1. that the divine offices are celebrated according to the requirements of the sacred canons in an orderly way; also that priests cele-

brating Mass (in conditions that exclude danger of effusion of the sacred species) have another priest (if there is one on board) assisting in surplice;

n.2. that proper care is taken of the sacred appurtenances and of the neatness of the oratory;

n.3. that nothing is done which would be repugnant to the sanctity of the place and to the reverence due to the house of God; that neither the oratory nor the altar nor the vestments be at the disposal of non-Catholic sects.

29. § 1. Without the permission of the chaplain, at least presumed, no one may celebrate Mass in the ship's oratory, or administer sacraments, preach sermons, or perform other sacred functions there.

§ 2. This permission must be given or refused according to the norms of common law.

30. The right to erect or bless an oratory in a ship belongs to the local Ordinary, to whose territory the port, where the ship habitually rests, belongs.

31. It is permitted to missionaries and chaplains, with the consent of the Director, and also of their Superior, if they are religious, to absent themselves for one month within the year from their mission or ship, on condition that the emigrants or sea-farers are provided for by a priest furnished with the requisite rescript from the Sacred Consistorial Congregation; the same leave of absence applies to Directors with the consent of the Sacred Consistorial Congregation—also with the Superior's consent in the case of religious—provided that they can have their place filled by a substitute to be approved by the same Sacred Congregation.

CHAPTER IV.

On the care of souls to be exercised by local Ordinaries towards foreigners.

32. In what specially concerns the care of souls, in the case of foreigners of whatsoever kind, either aliens or sojourners, the following is the law. As often as, for one or other cause, it does not seem at all expedient to have recourse to the Sacred Consistorial Congregation for the purpose of obtaining an indult to erect a parish for a different language or nationality, We ordain that in future the local Ordinaries shall carefully observe the following:

33. Every local Ordinary shall take good care to commit the spiritual care of foreigners or immigrants to priests, either secular or regular,

of the same language or nationality, namely, to missionaries of immigrants, who have a special mandate of the Sacred Consistorial Congregation, as mentioned above.

34. Every local Ordinary shall likewise give to the said missionaries of immigrants the power of exercising the care of souls over the faithful, whether aliens or sojourners, of the same language or nationality, consulting the Sacred Consistorial Congregation and observing everything else that is to be observed.

35. § 1. A missionary of emigrants furnished with this power, in exercising the care of souls is on a level with the parish priest; consequently he holds the same faculties as a parish priest on behalf of the souls entrusted to him, and is bound by the same obligations, like things being compared with like (*congrua congruis referendo*). He is equivalent to a parish priest in powers according to common law.

§ 2. He must therefore have the parochial books mentioned in canon 470 of the Code of Canon Law, and send an authentic copy of them, at the end of each year, to the local parish priest, and to his Director.

36. § 1. Such parochial power is personal, to be exercised only over the persons of the foreigners or immigrants.

§ 2. That power, by equal right, is cumulated with the power of the local parish priest, even if it is exercised in a church or chapel or public or semi-public oratory placed at the use of the missionary of emigrants.

37. § 1. For the exercise of his sacred ministry each missionary of emigrants should, as far as possible be assigned some church or chapel or public or semi-public oratory.

§ 2. Otherwise the local Ordinary must make regulations to ensure full and free liberty to the missionary of emigrants to satisfy his obligations in another church, not excepting the parochial church.

38. Missionaries of emigrants, during their office, are fully subject to the jurisdiction of the local Ordinary, both as regards the exercise of their sacred ministry and as to discipline, every privilege of exemption being excluded.

39. Each foreigner or foreign sojourner, has full liberty to go for the sacraments, not excepting marriage, to the missionary of emigrants of his language or to the local parish priest.

40. By foreigners or sojourners, for the effect in question, are understood:

n.1. All of alien nationality—not excepting those who have migrated from colonies—who, for some space of time, for any cause, even that of study, are staying in an alien territory.

n.2. Their descendents in the first degree of the direct line, even though they have acquired the rights of nationality.

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Chapter V is almost exclusively intended for the Ordinaries of Italy. The Ordinaries of the whole world are, however, asked to have an Emigrants' Day on the first Sunday of Advent each year.

Chapter VI legislates on the Pontifical College at Rome for the formation of priests who will serve Italian emigrants.

W. LEONARD.

The Parish Mission - An Authentic Channel of Grace

Summary: Value of parochial mission—Historical sketch of the extraordinary mission of preaching—Papal exhortations about value of missions—Good result of missions—The parochial missions and modern problems—Changes of method—Preparation for mission.

The Priest with the care of souls has a great responsibility. Each soul committed to his care, non-Catholic as well as Catholic, has been made “to know, love, and serve God here on earth, and to see and enjoy Him forever in Heaven”. To a great extent their knowledge and love of God; their keeping of God’s law; their attaining of ultimate salvation is in the hands of their Priest, their Pastor. For his is the ordinary ministry set up and approved by the Church.

But along with this ordinary ministry has gone from the beginning an extraordinary ministry of preaching and apostolate known to-day as the Parochial Mission. It is the natural complement and ally of the ordinary ministry, and a weapon of tremendous importance in the salvation of souls. Because it is a concentration of all the pastoral means in the Church’s economy, its value cannot be underestimated. “There is nothing better adapted than missions to enlighten the minds of men, to purify corrupt hearts, and to lead all to the exercise of a truly Christian life”, says St. Alphonsus Liguori.

Hence this article proposes to treat of the Parish Mission:

- a. briefly, its history, and place in the economy of Salvation;
 - b. its aim and method;
 - c. the Mission at work in our present needs.
- a) *History and place in economy of Salvation.*

In substance, mission preaching has been employed in every age of the Church. This extraordinary ministry evolved gradually through the early centuries. The rise of the mendicant Orders marked a very definite development in this form of the Apostolate. The Dominicans and Franciscans were popular missionaries in the truest sense of the word. They went from town to town, preaching to the people everywhere, in the public places as well as the Churches. They spoke in simple, earnest language, and effected an immense renewal of Christian life.

In the time of the Reformation, one of the greatest factors in the regeneration of the Church was the systematic and methodical use of this form of Apostolate. St. Ignatius led the way, and other Orders

began to devote themselves to the work. So came into existence the so-called popular mission. Other saints have exercised an important and decisive influence on the moulding and shaping of the "Mission" as we know it to-day—especially four: St. Vincent of Paul, St. Leonard of Port Maurice, St. Alphonsus Liguori, and St. Paul of the Cross.

The hierarchy has acknowledged the importance of the Mission for the Christian life, and has endowed it with the highest marks of approval. Thus Benedict XIV (1740-1758) in the Constitution "Gravissimum", treats specifically of the Parish Mission—its methods, its effectiveness, its necessity. He says: "this great means, namely, the mission, proposed for remedying these crying abuses cannot be branded as a novelty, or as of doubtful efficacy, or as an innovation thought out by us. On the contrary, it is that time-honoured means, most efficacious, and perhaps the *only* means for remedying evils, which so many Bishops have used to good effect in their dioceses".¹

In the Bull "Auctorem Fidei", 28 August, 1794, Pius VI condemned strongly (Prop. 65) those who spoke of Missions as "irregularis strepitus novarum institutionum", sound and fury of no lasting effect. Such an opinion was injurious to a custom so universal and so fruitful in the Church—and indeed, rooted in the word of God. ("in verbo Dei fundato").

Of all the Papal documents on this matter, perhaps none shows better the place of the Mission in the Church's economy, than the letter of Pius IX "Singulari Quidem", March 17, 1858, addressed to the Austrian Bishops. He begins with an excellent summary of all pastoral duties:—the young are to be filled with a salutary fear of God, well instructed in the elements of their faith, shielded from contamination and helped on to virtue. The faithful must be helped in every possible way to greater fervour and devotion. Every means should be used whereby the people, nourished by the salutary food of Catholic truth and doctrine, may be led to love God with all their heart,

carefully keep His Commandments,

¹Cf. "Gravissimum", 8 Sep., 1745, 4: "Diuturna experientia edocti perspeximus, ad improbos mores corrigendos, qui vel serpere incipiunt, vel nimis jam invalescunt, vel tandem diuturnitate confirmati dioceses latius occuparunt, nihil magis conferre, quam alienam opem ac vires implorare, videlicet sacras Missiones ubique indicere". And 10: "Quocirca neque novum, neque incertum, neque a Nobis excogitatum dici potest hoc remedium, quod populi corruptelis corrigendis aptissimum, et fortasse unicum, quod tot Episcopi pietatis gloria insignes magna cum utilitate suis in diocesis adhibuerunt, quod Nos ipsi toties experti sumus, et Vos etiam, qui procul dubio populum vobis commissum sacris Missionibus aliquando recreatis".

frequently and devoutly approach the Sacraments,
sanctify the Sabbath,
attend Holy Mass with fitting reverence and devotion,
cultivate tender devotion to the Immaculate Mother of God,
practice mutual charity, and,
by a life of prayer, strive to walk worthy of God, in all things
pleasing, and fruitful in every good work.

Now it is right here that this Apostolic Pope sees fit to extol and highly commend sacred Missions as supremely helpful in achieving this Divine programme. He expresses his ardent wish ("vehementer optamus") that this authentic channel of grace be diligently used to bring about those very desirable fruits in the lives of the people.

"Now since sacred Missions, when conducted by capable men, contribute immensely in arousing the spirit of faith and religion in people, and in recalling them to the path of virtue and salvation, we very earnestly desire that you take care to procure them for your dioceses".²

Before the Code, there was no universal law regarding Missions. But the Code makes the holding of periodic Missions obligatory at least every ten years.³ And the Plenary Council of Australia qualifies this general law still further, by making the Mission obligatory every three, or at least every five years.⁴

The words of Pius XI ("Mens Nostra") on the importance of the Spiritual Exercises apply equally to the Missions which are merely the adaptation of the Exercises to popular need. (Letter of Dec. 20, 1929).

"The most grave disease, by which our age is oppressed, is that of levity and thoughtfulness, which carry men hither and thither through devious ways. Hence comes the constant absorption in external things; hence the insatiable thirst for riches and pleasures that prevent men from

²Cf. similar statement in "Nostris et Nobiscum", Letter of Pius IX to the Archbishops and Bishops of Italy, 8 Dec., 1849: "Attamen illorum operae adungere interdum oportet extraordinaria subsidia Spiritualium Exercitiorum, et Sacrarum Missionum, quae ubi operiis idoneis commissae fuerint, valde utiles benedicente Domino esse constat tum fovendae bonorum pietati, tum peccatoribus, et longo etiam vitiorum habitu depravatis hominibus ad salutarem poenitentiam excitandis, atque adeo ut fidelis populus crescat in scientia Dei, et in omni opere bono fructificet, et uberioribus coelestis gratiae auxiliis munitus a perversis inimicorum Ecclesiae doctrinis constantius abhorreat".

³Canon 1349, p. 1, states: "Ordinarii advigilant, ut, saltem decimo quoque anno, sacram, quam vocant, missionem ad gregem sibi commissum habendam parochi curent".

⁴Conc. Plen, Australasiae, 1937, n. 576, states: "omnes parochi tenentur quolibet triennio, vel saltem quinquennio sacram, quam vocant, missionem ad gregem sibi commissum habere".

thinking of eternal truths, of the Divine Laws, and even of God Himself. Nevertheless, God, out of boundless mercy, even in these our days, though moral corruption may spread apace, ceases not to draw men to Himself, by a bounteous abundance of graces. And indeed, if the Spiritual Exercises did nothing more than provide a suitable opportunity of examining those most grave and penetrating questions, concerning the origin and destiny of man, whence he comes and whither he is going, surely no one can deny that great benefits may be derived from them.

"But, Spiritual Exercises do much greater things than these", continues the Sovereign Pontiff. "They *compel* the mind of man to examine his actions according to the standard set up by God: they inspire him with a horror of sin: they foster the holy fear of God, and of His punishments. Finally, through the help of Divine grace, they lead him on to holiness in this life, and to everlasting happiness in the Kingdom of Heaven". (vide "Irish Ecclesiastical Record", March, 1930.) Compelling testimony, surely, and a perfect summary of the end and method of every Mission.

Let us conclude with this very striking quotation from the Letter of Pope Pius XII to the Lenten Preachers in Rome, published 23 March, 1949. "There is, therefore, no time to lose, in checking with all our might the drift from our own ranks to irreligion, and in awakening the spirit of prayer and penance. *The preaching of the primary truths of the Faith and of man's LAST END has lost nothing of its relevance in our times. Indeed, it has become more needful and more urgent than ever. We include the preaching about Hell.* No doubt, such a subject should be treated with restraint, dignity and prudence. As to the substance of the truth, the Church has the sacred duty, before God and man, of proclaiming it, of teaching it without any whittling down, as Christ revealed it, and no consideration of time or circumstances can lessen the strictness of this obligation. It binds in conscience every Priest who is entrusted, in ordinary and *extraordinary* ministry, with the charge of teaching, warning and guiding the faithful. It is true that the desire of Heaven is in itself more perfect than the fear of eternal penalty, but it does not follow that it is also the most efficacious motive to keep men from sin and to convert them to God".

THE GOOD EFFECTED BY MISSIONS.

Let us examine more closely the good effected by Parochial Missions. Perhaps the classic exposition of the advantages of Missions has been written by a Doctor of the Church—St. Alphonsus Liguori. A

certain Bishop had written to tell him of "several objections raised against the advantages of Missions", and asked him for a defence. Nothing could be more dear to the Saint. He had already written, "Even if the Archbishopric of Naples were offered me, I would refuse it, that I might devote myself to the Missions. Indeed, I would fear for my salvation, if I abandoned this work to which God has called me". (Letters, Vol. I, p. 80.)

Hence, with a ready pen, and out of his mature scholarship and experience, he wrote—he was at this time himself a Bishop—"In obedience to your Lordship's command, I shall detail at full length my views on the matter and shall answer all the groundless objections that have been put forward against the holy Missions". (Letters, Vol. V, p. 404, "The Utility of the Missions"). We might well discuss their advantages, point by point, as given by St. Alphonsus.

(a) The actual number of Communions received—several thousand, maybe, during the Mission; the Rosaries said, the Masses heard, the sacrifices made, must win countless graces from God for the Parish. The very tramp of feet, hurrying to the morning Mass or returning after the night devotions must awake the consciences of the careless, and stir a divine nostalgia in the hearts of the sinners.

(b) The immense value of the instructions—coherently planned, consecutive, they contain a resume of Christian doctrine and way of life. In brief exposition and simple language, they treat of everything that matters: grace, the worthy reception of Confession and Communion, the Commandments of God, the precepts of the Church, the sanctification of the day. The Mission instructions enjoy an advantage that the best Sunday preaching can never have—they are preached during a time of special grace, they have surrounding them the Mission atmosphere of fervour and grace, they are preached against the background of the Eternal Truths. "Hence in the Mission the poor are made to understand the mysteries of faith, the Decalogue, the Sacraments, the means of persevering". (St. Alphonsus, *ibid.*)

(c) Then, too, Mission preaching is a direct assault on the "will". Some say that what our people want is more instruction. This can be a dangerous half-truth. St. Alphonsus says that most sins come, not from ignorance in the mind, but from malice and weakness in the will. And the present Holy Father says, "there was perhaps never a time in the history of the Church when people were so well instructed as they are to-day, yet there was perhaps never a time when men have witnessed

so tragic a divorce between theory and practice". That is why, he says elsewhere, "the preaching of the *primary truths* of the Faith, and of *man's last end* has lost nothing of its relevance in our times. Indeed, it has become more needful and more urgent than ever". This assault on the will is to be made "with all possible vigour". (Pius XII to the Lenten preachers in Rome, 1952.)

"In the Missions, the eternal truths which are best calculated to move the heart, such as the importance of salvation, the malice of sin, death, judgment, hell, eternity are proposed in a connected manner, so that it would be a greater wonder that a dissolute sinner should persevere in his wickedness than that he should be converted". (St. Alphonsus, "Utility of Missions".)

But the Mission sermons do not stop with the eternal truths, constructive and merciful as those may be. They treat of the great helps—prayer, avoidance of the occasion of sin, the Eucharist, devotion to the Immaculate Mother of God. They hold up the sanctity of the vocation to marriage. Indeed, into this complexus of sermons has gone the experience of years and the most intelligent thought of saintly men.

(d) Of great importance is the Mission Confession. St. Alphonsus writes: "The reparation of so many sacrilegious Confessions should of itself be sufficient to render the Missions very desirable... The reparation of bad Confessions is one of the greatest advantages of the Missions. The people, knowing that the Missioners are strangers who will remain only for a few days, and whom they will never again see, are easily induced by the terror of the Divine judgments proposed in the sermons of the Mission, to confess their sins which they had before concealed". (ibid.)

Human nature does not change. Despite the greater instruction of our people, and the more frequent copia, the work of the Confessional still remains one of the great graces of the Mission.

All these graces conspire to make the Mission a time of extraordinary grace and sanctification of a Parish. Not merely does it aim to bring back the careless, and raise the fallen, but it has a tremendous effect in confirming the good and devout in the grace of God. It renews that delicacy of conscience and filial fear of God, so essential for the avoidance of sin. It sets forth clearly the dangers that can so easily, almost unknowingly, creep in to even the best lives to rob virtue and faith. And every prayer, and exercise of the mission goes to intensify the fervour of faith and the love of God. Perseverance is God's gift. In

so far as it can be merited, we can have no doubt that faithful correspondence to the graces of the mission plays an enormous part.⁵

Hence, St. Alphonsus sums up: "All the world knows the immense good which has been, and is daily being, done by the Missions". After mature reflection he writes this momentous sentence: "I hold for certain that if among all those who have attended the sermons anyone die within a year after the Mission, he will scarcely be lost". The graces poured out by God during the time of a Mission will only be known in eternity. His earnest conclusion, doubly repeated, is—"I only entreat your Lordship to continue with your wonted zeal to procure a Mission for every village in your diocese every three years".

MISSIONS FOR TO-DAY.

In Australia, there are several Orders that devote themselves exclusively, or almost so, to the work of giving Missions. While every Mission has the same aim, and fundamentally the same method, each Order will bring to the work its own approach, its own tradition, its own spirit. That is as it should be. "Let their followers show forth in themselves those characteristic traits which the Founders imprinted upon their several Institutes. Let them not fail in this". (Pius XI in "Unigenitus", A.A.S., Vol. XVI, p. 133.) Hence the pastor has variety of choice, to please his people.

Doubtless, every Order will have a holy ambition to send forth "men approved", "that needeth not to be ashamed,—rightly handling the Word of truth", (2 Tim. 2, 15) the "idoneus operarius" of Pius IX. However, in the sincerest and best efforts there will be limitations—in matter, style, personality—for it is still a very human instrument God is using. Perhaps, too, a man of average gifts may compensate much by Apostolic earnestness and compassion.

There is no question but that the Parish-mission still draws the people. It would be strange if it were otherwise, seeing that its content and method is as perennial as the Faith itself. Every priest of any pastoral experience knows the enormous good that a Mission produces for those that attend it.

However, there are problems we must face honestly—problems peculiar to our age. We must ask ourselves: are the Missions achieving all that they might? have we moulded the Mission instrument to suit

⁵"Missiones rite peractae lapsos erigent, debiles confirmant, fortes corroborant, errores discutunt, fraudes daemonis dispellunt, separant zizania a tritico, fidelium fervorem tuentur, uno verbo, potissimum sunt ad fidem conservandam".—Instructio S. Inquis., 10 Maii, 1884, n. 1.

the circumstances of our people, and their difficulties? is the Mission reaching the people who need it most, the most abandoned souls?

Some of these questions will need careful and sympathetic study. Naturally, Missioners themselves will be the first to try—by private observation, and domestic as well as provincial meetings—to bring all possible light to bear on the matter. Indeed, many of these problems might well be discussed among the different Orders giving Missions, along with the Parish Priests themselves.⁶

The greatest of our problems is how to reach the careless and the indifferent. We must be very clear on this point, that in almost every city parish of any size, there are many careless Catholics. They have completely drifted from the Mass and the Sacraments. It is no use deceiving ourselves and speaking of the great crowds attending the Mission, if we are not reaching the others. "These things you ought to have done and not left those undone".

We must either bring the people to the Mission or bring the Mission to the people. If in any given instance, every means fails to draw them to the Church, then we shall have to go to the street corners, like the mendicants of the thirteenth century, put up a crucifix and preach the great eternal truths—on Death, Judgment, Hell and the Passion of Our Lord. For sermons on the Church and the Divinity of Christ are not fully grasped by them; but the Eternal Truths are understood by the least instructed and least religiously minded.

Meanwhile, we must use every legitimate means to advertise the Mission, and to draw the people to it. It is almost entirely in the hands of the Parish Priest to work up that holy expectancy and enthusiasm so essential for the opening of a good Mission. The Plenary Council of Australia, 1937, has this excellent counsel: "Before the Mission, the Parish Priest should use every means to make it a success—namely, he should speak to the people about the Mission, he should set forth its fruits, he should visit the families—especially those who appear to be negligent in fulfilling their obligations, etc."⁷

⁶Cf. Pius XII in "Menti Nostrae", n. 71:—"Wherefore we beg all priests, whether they live in the world or are members of Religious Orders or Congregations, to work together zealously, through harmony of wills and the pooling of their strength, in a spirit of brotherhood for the attainment of the common goal, which is the welfare of the Church, and for the achievement of their own sanctity and that of their neighbours".

⁷"Ante missionem Parochus adhibeat omnia media ut illa optimum exitum habeat, scilicet, loquendo ad populum de missione, ejus fructus exponendo, visitando familias praesertim eas quae in obligationibus adimplendis negligentes videntur, etc."—Conc. Plen. Aust., 1937, n. 577.

"Visitando familias":—

Nothing can replace this house-to-house visitation as preparation for the Mission. It establishes personal contact. It makes the people realize how keenly interested the priest is in their welfare, and the importance of the coming event. The Legion of Mary could do excellent work in contacting the non-Catholics. Because of the shortage of priests and the sizes of parishes, perhaps most Orders are willing to send the Mission team to the Parish some time before the Mission begins to assist in this essential work. Thus every home, careless or fervent, could be visited. This concentrated invasion has proved of immense value where it has been tried.

"Loquendo ad populum":—

The first announcement of the Mission ought to be made some months in advance and repeated with growing emphasis every Sunday. The children's aid must be enlisted. These can become the enthusiastic and lovable apostles of the Mission if won to the cause.

"Ejus fructus exponendo":—

From time to time the whole Sunday sermon should be devoted to the approaching Mission. The people will know what to expect from it—a personal renewal in their own lives, grace and happiness in their family life, the return of dear ones to the Mass and the Sacraments. They will learn what must be done by them to make the Mission a success.

There are other means that could be of use. Newspaper advertisement, the cinema, and even the radio could be used to invite Catholics and non-Catholics to the Mission. Attractive posters could be prominently displayed in selected shop windows. A leaflet, serving at the same time as an invitation and a reminder, could be dropped into every letter box. Recently, "Time" gave four full pages to the apostolic methods of Bishop Fulton Sheen. It told how this zealous priest has shown how well we might use modern means hitherto neglected. Recently he was given a blind spot on the television programme. So successful was he that he captured audiences from the greatest secular attraction. Doubtless, this was to the chagrin of more conservative brethren. At all events, he has shown us that the radio and TV can be used to win audiences for Christ. We might well learn from this "healthily modern" apostle how to use every means at our disposal.

Lastly, and above all, there must be an intensive campaign of prayer in the Parish to win God's blessing on the Mission. This should begin some weeks, even some months before the Mission starts. After the

notices at the Sunday Mass, the people should be asked to kneel for a special prayer for the success of the Mission. The "Come, Holy Spirit" could well be said, or the special Mission prayer.

In the schools, a daily prayer could be said by the children. The sick and more devout of the Parish should be offering their prayers, sacrifices, and sufferings for the success of the Mission.

A Parish Novena of Masses and Communions—no matter how poorly attended—should be offered for the success of the Mission before it begins.

Unless we use this campaign of intensive advertisement the Mission remains unknown, and we cannot expect to get many beyond the more devout and regular Mass goers.

The campaign of prayer will elevate and sanctify these natural means; and bring God's blessing on the work. If these things be done; if the preparation for the Mission is thorough; if the Mission itself is conducted with divine earnestness and apostolic simplicity; if, finally, its fruits are preserved by pastoral zeal and care—then we can hope that this powerful weapon will have ever greater utility in the battle for the salvation of immortal souls.

L. FAY, C.S.S.R.

The Problem of Concupiscence: A Recent Theory of Professor Karl Rahner, II.

Summary:

Part 3: Application:

Three senses of concupiscence;—concupiscence in the theological sense is bi-valent.

Part 4: Consequences:

Concupiscence and morality;—venial sin, repentance;—concupiscence is *natural*;—the gift of integrity;—repentance in Adam;—functioning of integrity;—confirmation in grace?;—goal of Christian asceticism.

Conclusion.

Part 3: Application.

In the first part of this article we discussed pitfalls to be shunned in elaborating a theory of concupiscence; in the second, certain constructive elements were mentioned, elements that Professor Rahner insists on. Now we are ready to come to immediate grips with a definition of concupiscence and so to appreciate Professor Rahner's views.

Concupiscence can be taken in three senses: the broadest sense, the narrower sense, and the strictest or theological sense. Previously in employing the term 'concupiscence', I assumed the narrowest or theological sense; it alone constitutes the hub of our interest. But to grasp the import of the theological concept of concupiscence, it is necessary to sketch in the first two senses.

1. In its broadest significance, concupiscence simply means desire or appetite in its whole gamut. What is stressed in this broadest significance of concupiscence is the **ACTIVITY** of desire as against the (relative) **PASSIVITY** of knowledge. Desire is essentially **REACTIONARY**, a vital and conscious taking up of position towards some good proposed.

Hence, in this broadest significance, concupiscence includes:— not only the **ACT** of desire but also the **FACULTY**; not only sensory, but also rational desire; not only deliberate but also indeliberate or spontaneous acts (this is a salient feature of concupiscence in its broadest sense); not only the positive reaching out to a good, but also the negative repudiation of what is not appetible and judged by you to be evil or 'inconvenient'.

2. Concupiscence in the **NARROWER** sense restricts the field just outlined. No longer do we consider both the potency and the act of desire, but only the act. No longer do we consider both the indeliberate, non-free and the deliberate act of desire, but only the indeliberate, spon-

taneous act. (This, you will recall, has its genesis in the natural dynamism of man). Hence, in this second sense, attention is focussed on the SPONTANEOUS ACT issuing from the potency of desire on the basis of man's nature-dynamic. Attention is focussed on the spontaneous act orientating itself towards a good that is finite or presented in finite guise. But we still include the rational as well as the sensory spontaneous act. However we remember that this spontaneous act of desire or concupiscence never is, nor ever can be whilst man is on this earth, just sensory or just spiritual. Whether this act is directed to a good that is purely sensory, or a good that transcends sense-experience, makes no difference: the spontaneous act of striving is always sensory-spiritual (if the object is sensory) or spiritual-sensory (if the object is 'spiritual', i.e., transcending the experience of sense). Thus, assuredly, Eve in paradise, also with an act of spontaneous *rational* desire, realized that the forbidden fruit was good to eat;¹ and on the other hand not only man's 'heart'. but also his '*flesh*' delight in the living God.²

Remember, also, what was said in the first part about the necessity of this spontaneous act as a condition for the very birth of a deliberate act of desire in man. Man's finite freedom, just because it must pass from potency to act about this particular object, requires as a pre-supposition for its realization the spontaneous act. Therefore this spontaneous act, at least logically, if not chronologically, forestalls the deliberate act. The metaphysics of freedom demand this.

3. Finally we come to concupiscence in its strictest and most proper sense, its theological sense. In this sense we concentrate again on the spontaneous act of appetite, but consider it precisely in so far as, anticipating the free decision, it PERSISTS in the teeth of this, hindering it and hampering it, and pursuing its own good.

It is at this point that we must recall all that was said above about the free act, how it sets a man before God, how it tends to be a total disposition of a man in the whole actuality and potentiality of his being, how it intends to impregnate and stamp with the personal decision all that is in man, how it meets with the obstinacy and unmalleableness of 'nature', in which is included precisely this spontaneous act. Here, then, is concupiscence in the theological sense: that persistence of the spontaneous act (which, we remember, is bi-valent) against the dictate

¹Genesis; 3/6: "Vidit igitur mulier quod bonum esset lignum ad vescendum, et pulchrum oculis, aspectuque delectabile..."

²Psalms 83/2: "Cor meum et caro mea exsultant ad Deum vivum". (Latin version authorized by Pope Pius XII; March, 1945).

of reason (which, likewise, can be morally desirable or morally reprehensible). The spontaneous act, sticking on despite the personal decision, prevents that decision having the full weight of personality which it seeks to have. Man finds himself not to be fully master in his own household; the 'person' in him encounters the resistance and defiance of 'nature', and so—

“.....the state of man,
Like to a little kingdom, suffers then
The nature of an insurrection”.

In the average man, never does the 'person', in his decision, fully command the nature, but the spontaneous desire persists against the freely chosen comportment of the person.

Consequently, concupiscence in its theological significance, does not consist just in the fact that the spontaneous act anticipates the free decision. It does not consist in a sort of despotic swamping of the free decision by the spontaneous act. It does not consist exclusively in the spontaneous act's drag against the free decision towards what is morally forbidden (it CAN consist in this; but to define it by this element is to define it one-sidedly). Rather, concupiscence, in the present human order, essentially consists in this that man does not conquer the dualism existing in him between what he is by 'nature' prior to his personal decision, and what as a person he becomes through his personal decision. Concupiscence in the theological sense means the enduring insubordination of man's nature to his person. Man never triumphs over the resistance of nature, not even in the degree in which such a triumph is absolutely conceivable in a finite being. Whether in evil or in good, man never engages himself to the uttermost; he is never absolute master; there is always some element that escapes the complete command of the person.

Part. 4: Consequences.

1. Concupiscence and Morality.

From what has been said, you will easily understand that this theological concept of concupiscence is not open to a moral qualification in the proper sense. Such a moral qualification can be laid on nothing except a perfectly free decision. Morality does not enter on the stage before there is deliberation and personal choice. But, as I have stressed repeatedly, concupiscence is characterized precisely by spontaneity, that is to say, by the element of INdeliberation, by being non-free and prior

to deliberation. Hence, in no strict sense can it be styled either morally good or morally bad.

If spiritual or ascetical writers do speak of concupiscence as rebel, disordered desire, as lust, as evil, they do so because of its persistence against right reason. For the practical end they have in view, they are well justified in so referring to it. For in the moral and spiritual life that is precisely where concupiscence is a menace and danger.

Nevertheless, as a dogmatic theologian, you must recall two points: 1) that concupiscence is patient of no moral qualification in the strictest sense, and that 2) though it can and does persist against the dictate of RIGHT reason, that is only one aspect of it. Concupiscence, I repeat, is bi-valent. It withstands and challenges not only the dictate of RIGHT reason, but every dictate of reason. Whether your personal decision plumps for good or evil, you will find it defied by concupiscence, which effects that your decision (good or evil) will be less absolute and more languid than of its inherent nature it tends to be.³

Incidentally, you have here the reason for the possibility of deliberate venial sin. Only the presence of concupiscence explains this possibility. An angel could not sin venially, because he has no concupiscence, no retarding element of 'nature' making his personal decision slack and remiss. When an angel decides, he does so with the whole, mighty, existential weight of his being, which is thrown completely into his decision. Likewise our first parents before their fall and whilst still endowed with the gift of integrity could commit no venial sin. For they, too, precisely lacked the challenge and persistence of the spontaneous desire against the personal decision (they did not lack spontaneity—concupiscence in the second sense—but spontaneity as a hampering and

³The correctness of Father Rahner's position is, I think, corroborated precisely where you might imagine that there is a difficulty against it: I refer to sins against purity. Take the case of a man who, with perfect deliberation, fornicates. His conscience will, of course, roundly condemn him; in that sense he is defied. But apart from that, it might seem, at first, that such a man, far from experiencing any passive withstanding of 'nature' against his evil course, actually finds his whole body aiding and abetting him, completely accomplice. Maturer reflection will show you that things are not so. In such a man, not only conscience, but also instinctive modesty, will send in its protest. And remember, this shame belongs, not to the mind, but to the body, to man's sensory equipment. (de la Vaissière, S.J., a psychologist of authority, describes modesty as a sensitive principle of almost instinctive fear, which usually centres around the sexual processes; as a cog in the sensitive organisms; as the natural brake or bridle of the sex instinct; as something instinctive to be carefully marked off from the supernatural virtue of modesty. Cf. his book: 'Modesty'; London; 1937). Moreover, modesty is universal; modern scientists agree that it is very much in evidence even among naked savages; that even in prostitutes it remains for some time quite genuine.

retarding element against the full weight of the free decision). Concupiscence being absent in them, there was no possibility of a decision being less intense, than is needed for mortal sin. Consequently in them there was no possibility of venial sin whilst integrity was theirs. Deliberate venial sin is a metaphysical possibility only in a sensory-spiritual being, a being with a fundamental dualism; and, in such a being, only where there is no preternatural gift of integrity. For it is precisely the withstanding of healthy 'nature' in its congenital bent towards what is good that hinders the evil free decision from attaining such intensity of personal concentration as is needed for mortal sin.

Another point of interest. It is concupiscence and that alone that affords the metaphysical and psychological groundwork for repentance after mortal sin or an evil personal decision. In the being that lacks concupiscence, just because the whole of his forces will be gathered together and expressed and articulated in his personal decision, therefore he will, as it were, be crystallised in that decision; in it he will have engaged himself to the uttermost, without any let or hindrance of 'nature', without any diminution of self-concentration. The decision, in such a being, is irrevocable and inevitable; and if that decision is for evil, it is also irreparable. That is why the angels, as an upshot of just one mortal sin, were cast into hell for 'ages of hopeless end'. The very perfection of their personal decision made repentance metaphysically impossible.

As you read these lines, the figure of Adam may enter your mind: he had integrity, yet he repented. You may think that his case proves my contention unfounded. I shall discuss his case later. Here I only note that as a matter of fact it precisely confirms and completes my thesis; for his gift of integrity was preternatural, not natural. He did not lack concupiscence by virtue of his being (as was the case of the angels) but through the high privilege conferred on him by the Almighty.

I have shown that concupiscence cannot in any proper sense be called sin; in no proper sense does it enter directly the field of morality. Yet it can be styled, if not moral evil, at least metaphysical evil—like any other limitation of a finite being. You can go further; you can style it physical evil, because in our concrete order it is found only as the upshot of Original Sin. Were it not for that sin, we would not suffer concupiscence, but would be gifted, like Adam, with integrity. Concupiscence is, therefore, the daughter of sin and in that sense an historic, physical evil.

You must advance yet one step: you can call concupiscence a physical evil that trenches upon moral evil, just because in ONE of its facets (and a facet, I may add, of highest moment in your spiritual life) it persists against and hinders the dictate of RIGHT reason; it can drag to what is morally forbidden, prompt a man to sin. Under that aspect (which is NOT the whole of concupiscence) it can be called the mother of sin.⁴

2. *Concupiscence as NATURAL.*

This theory of Professor Rahner's has another consequence, that, to wit, of explaining the 'naturalness' of concupiscence, and, inversely, the 'preternaturalness' of integrity. It is precisely because concupiscence is a bi-valent potentiality in man, precisely because it can enter on the stage of man's life as a retarding element against an evil decision⁵ as much as a retarding element against good, that you must conceive it as natural to man. Concupiscence flows from the very metaphysical structure of man's material being.⁶ Hence its absence in man can never be natural, never 'owed' to human nature, whereas its presence is, quite simply, natural. If a man, then, is endowed with the gift of integrity, integrity must be a 'gift', must be gratuitous. Human nature can set up no claim or demand for that privilege. It will depend solely on the bounty and love of God.

⁴Concupiscence, declares the Council of Trent, is *called* sin ('peccatum appellari'), "quia ex peccato est et ad peccatum inclinat". Session V, n. 5; Denzinger 792.

⁵Against this statement an objection may present itself to the reader's mind. "If concupiscence", he may say, "implies 'a retarding element against an evil decision, then, surely, the gift of immunity from concupiscence, the gift of integrity, is no unmixed blessing'".

I think the answer to this difficulty is contained in the following number 3: The Gift of Integrity. Here, merely to hint that the objection is not unanswerable, I suggest that a similar difficulty could be urged against the possession of free-will itself. Thus, I might argue: "If I am not endowed with free-will, then formal sin is for me, as for a brute beast, a stark impossibility. It is only through my gift of free-will that sin enters the realm of possibility for me. Must I then conclude that my gift of free-will is not an unmixed blessing?"

⁶Note carefully what is said. We say:

"Concupiscence FLOWS FROM the very metaphysical structure of man's material being".(1).

We do NOT say:

"Concupiscence is an intrinsic element in man's metaphysical structure".(2).

If we asserted (2), then logically we would have to hold that the gift of integrity would rob man of some essential, constituent element of his being—a notion that every theologian must scout. Concupiscence, as we know it and discuss it theologically, *arises out* of man's laminated structure (if I may so speak), out of his dualism of matter and form. But concupiscence is not itself a constituent element in man's metaphysical structure.

3. *The Gift of Integrity.*

Finally to gather together the points of this theory and to give still more light on it, a few words must be added about the gift of integrity or immunity from concupiscence.

This gift, which Adam enjoyed before his catastrophe, cannot consist in immunity from concupiscence in the broadest sense; it cannot consist in immunity from concupiscence in the narrower sense—for the spontaneous act of desire is an essential pre-requisite in order that the deliberate act can come to birth. The gift of integrity looks only to freedom from concupiscence in the strictest or theological sense.

However, if you have followed closely the reasoning of the previous pages, you will understand that this gift of integrity does not imply so much a freedom FROM something, but rather a freedom TO something. The man possessed of integrity is not less 'sensory' than other men; he is not 'more spiritual' in the sense of a lack of strong vitality and manhood. Rather, he is free TO dispose of himself sovereignly and perfectly in his personal decisions. He is so free to dispose of himself completely in a free decision, so free to put all that he has and is into his personal decision that he no longer experiences any barrier of passive resistance thrown up by nature, any watering down of the concentrated strength of his personal commitment. Integrity was given to Adam not first and foremost to facilitate a free choice in favour of good—to facilitate it by removing a drag to evil. Rather it was given to him that the free decision might be as perfect as possible, whether in fact it sided with good or evil. Integrity, like concupiscence, is bi-valent; Adam, of course, was meant to use it well; but it did not of itself make him good; and he could use it for good or evil. In fact he used it for evil. Integrity, therefore, was not given to Adam precisely to enable him to overcome a greater danger to sin; rather it was given to make possible a more perfect application of his being in personal decision. Indeed you could well maintain that Adam's state in paradise was, in a certain sense, more risky than ours with concupiscence.⁷ For just because this gift of integrity made feasible a perfect triumph over the dualism of person

⁷Professor Rahner's own words are as follows:— "Ja, man könnte sagen, dass der paradiesische Zustand Adams in gewissem Sinne 'gefährlicher' was als unser jetziger Zustand. Denn die Gabe der Integrität, die ihm die Überwindung des Dualismus von Natur und Person)so weit das im endlichen Seienden überhaupt möglich ist) in der Richtung der guten Entscheidung ermöglichen sollte, bedeutet auch für die sittlich schlechte Entscheidung, die Adam tatsächlich getroffen hat, eine existentielle Wucht, deren wir in unserer Ordnung normalerweise auch zum Bösen nicht fähig sind". (Pg. 78).

and nature, if it were used for evil (as in fact it was) the personal decision would be more malicious, posited with such sovereign weight as we, with concupiscence, are not capable of.

Here is the place to return to a point touched on earlier. Catholic teachers hold that Adam repented of his sin.⁸ If Adam repented, the metaphysical explanation of his repentance is that the gift of integrity was *preternatural*. The gift of integrity, like the other preternatural gifts of Adam, was rooted in the supreme gift of the supernatural life. That was lost by mortal sin; hence with it went too the gift of integrity. The loss of integrity freed 'nature' towards the personal decision, weakened that decision, threw open the gates to repentance. The upshot of the loss of integrity was to free nature from the control of the personal decision and thus sorrow, as a psychological phenomenon, was made possible. In the angel, just because there was no PRETERNATURAL gift of integrity to be lost by mortal sin, sorrow still remained a psychological impossibility.

If you ask the question as to how integrity in Adam would function, it might be suggested that it could perhaps function in either of the following ways: The freely-chosen comportment of the person might so permeate and pervade man's being that any spontaneous desire liable to run counter to this comportment just could not be born, or would be instantaneously extinguished. Or integrity could be conceived as functioning along the lines suggested in the case of Christ Our Lord. That is to say, the spontaneous desire, apparently thwarting the free decision, is simply a perfectly controlled and mastered presupposition whereby the free decision takes on the highest degree of intensity and personal concentration. But there is no room to discuss these points further.

An interesting speculation, arising from Professor Rahner's theory, might be glanced at here.⁹ IF Adam had not sinned, if he had used his

⁸Tanqueray ('*Brevior Synopsis Theologiae Dogmaticae*'; 7th edition; n. 677) writes: "Communis est sententia protoparentes salutem esse consecutos, et in Ecclesia Graeca festum Adami et Evae celebratur die dominica quae praecedat Nativitatem Domini". (I might add that occasionally in Europe you see statues of *Saints* Adam and Eve, and even churches dedicated to their honour.)

Saint Irenaeus is particularly emphatic about Adam's repentance. For example, in his '*contra Haereses*', you read such statements as this:—"Cum autem salvetur homo, oportet salvari eum qui prior formatus est homo. Quoniam nimis irrationabile est, illum quidem, qui vehementer ab inimico laesus est, et prior captivitatem passus est, dicere non eripi ab eo qui vicerit inimicum, ereptos vero filios ejus, quos in eadem captivitate generavit..." (Book 3; ch. 33. In Harvey's classical edition—Cambridge, 1857—vol. 2; pg. 125).

⁹In his article, Professor Rahner does not touch on this interesting speculation. But at Innsbruck I did discuss it with him briefly.

gift of integrity for good instead of for evil, would he not have been confirmed in grace? His decision would have been made with the whole concentration of his being, and because it was a good decision, the preternatural gift of integrity would not have been lost in the positing of it, and hence nature would remain perfectly dominated by the person. Under those conditions it would look as though the decision would be irrevocable and that Adam would thus have been confirmed in grace. It is hard to see how a personal decision could at one and the same time be absolutely and in every sense a complete disposing of the person over himself *and also* revocable. If you say that it was revocable, that could only be, I imagine, because of the discursive, progressive style of man's knowledge whilst he is still on earth and not enjoying the Beatific Vision.

One more point, and I am finished. I showed earlier that the human free decision, by innate tendency, intends to achieve a perfect mastery over the subject in all the depth and breadth of his being. It intends to do that, but it never arrives at that 'consummation devoutly to be wished', just because of man's dualism. Now, through the gift of integrity, this complete mastery is achieved. Hence, again, you see how felicitously this theory safeguards the intimate nature of the preternatural gift. For a preternatural gift is not only gratuitous, but also it enhances and perfects our nature according to its proper bent.¹⁰ And that is exactly what integrity would do. It would enable our free decision to attain to that self-mastery which the free decision, of itself, aspires to, but never wholly achieves.

The whole aim of asceticism is to give us gradually more and more of that self-mastery which Adam had from the start by gratuitous gift. The ideal of asceticism is to shape the 'recollected', 'interior' man, the man who accomplishes in himself a sort of unity by gathering together all his forces, so that his choices may be thoroughly personal. In the great saints of Christianity there is a tremendous concentration and unity of forces, a steadfastness, a clarity of vision, a *singleness* of purpose. They are the ones amongst us who have come closest to realizing the personal concentration that was Adam's in paradise. In the Beatitudes, Our Lord declares blessed the man who is clean of heart. According to perhaps the best exegesis of this beatitude, that means not so much the chaste man, but rather the man of singleness of purpose (including, of

¹⁰As an accepted definition of 'preternatural', there is this of Tanqueray: "*Praeternaturale*: id nempe quod, etsi indebitum, non excedit tamen limites perfectibilitatis naturalis, sed aliquod ens perficit in sua specie" (ibid. n. 660/C/a).

course, chastity; for nothing is more 'dissipating' than unchastity). And the man of genuine singleness of purpose is the man who, in his personal decision, can engage himself to the fullest extent possible here below where we are without integrity.

Concupiscence in us often asserts itself to our hurt; it leads to frequent sins of weakness. Indeed, it often gives us a handle to our own loss. But—who knows?—perhaps more often it gives us a handle to our own gain, for, at least, it prevents our becoming irrevocably fixed in evil.¹¹

Conclusion.

Those who have followed the argument of these pages cannot have failed, I imagine, to admire the philosophic and theological acumen of Professor Rahner. Perhaps not everyone will subscribe to his theory; but no one will dismiss it as superficial. Nor will it have escaped the reader how felicitously Father Rahner's theory squares both with the tenets of Thomistic metaphysics and with the revealed data of the problem to be solved. We have here a thought-provoking and an original¹² attempt to solve the riddle of concupiscence.¹³

J. P. KENNY, S.J.

¹¹Professor Rahner's concluding remark: "Diese Entzweiung des Menschen in sich selbst wird ihm wohl oft Anlass zu seinem Verderben, aber—wer weiss—vielleicht noch öfter Anlass zu seinem Heil, weil sie ihn auch daran hindert, restlos böse zu sein". (Pg. 80).

¹²So far as I know, the whole of Professor Rahner's theory is original, barring the consideration that concupiscence in the theological sense must not be taken as *exclusively* dragging to what is sensory and forbidden. This consideration, as he himself indicates, was proposed and canvassed by Franz Lakner in 'Zeitschrift..', 1937; pgs. 437-441.

¹³If you are convinced by Professor Rahner's reasonings, you will view with considerable reserve such phrases about concupiscence as these:

"Inclinationes nostrae SENSITIVAE...constituunt concupiscentiam PROPRIE DICTAM..."

"Concupiscentia est defectus, sive actualis sive habitualis, subjectionis partis SENSITIVAE erga rationem et voluntatem, seu prinitas ad *inordinate* appetendum".

These quotations are culled Father Boyer's 'de Deo Elevante', Rome, 1940, pg. 276. They are typical of what you meet with in the manuals of theology. They might do justice to concupiscence as the preacher or ascetical teacher sees it; but, if Father Rahner is right, they do not do justice to concupiscence as it is to be analysed by the Dogmatic Theologian.

Bishop Willson, XIV.

PAROCHIAL DISTRICTS.

Summary: Bishop Willson begins to establish the diocesan clergy—Three parishes covering Tasmania—Career of Father Hall of Hobart—Fails to gain support of priests—His merits—Father Butler of Richmond—Moved to Launceston (1845)—Father William Dunne at Richmond—His work during forty years—Father Burke at Burnie—His hardships—Removed to Ross (1852)—Four priests ordained at Hobart (1850)—Parishes of Oatlands and Westbury—Growth of church at Campbelltown and Franklin—Six priests arrive in 1862-3, allowing for fresh development.

The first decade of his twenty-two years in the See of Hobart the Bishop devoted, almost exclusively, to the spiritual and material welfare of men and women in nowise qualified to exercise any real influence on the healthy growth of his diocese. For this undisciplined section of the flock, Dr. Willson felt himself bound to procure a regular supply of Chaplains—priests engaged to answer a particular need, and not obliged by the terms of their contract to remain permanently in the island. It was only with the disappearance of the old regime that normal conditions began to prevail giving Hobart's Bishop full freedom to enter the field of action in which there came to light powers and virtues marking him out as amongst the most gifted prelates of the nineteenth century.

Into the Master's vineyard as fellow-workers the Bishop called a second group of apostolic men—the diocesan clergy properly so styled. To them he entrusted the care of souls in infant townships and rural districts with vaguely defined boundaries, the congregations being made up of Catholic colonists from England and Ireland. Only three such parochial divisions of territory existed at the time of Dr. Willson's election: Hobart, to be rendered vacant by Father Therry's resignation; Richmond, in charge of the Rev. Thomas Butler; Launceston, where the Rev. J. A. Cotham, O.S.B., resided. These three "parishes" embraced the whole of Tasmania, an area of 26,000 square miles, for the most part uninhabited. Disposing of his limited forces to the best advantage the Bishop placed Father William Hall as pastor of Hobart with the office of Vicar-General; to Launceston went Father Butler in succession to the Benedictine priest then transferred to a chaplaincy; while Richmond fell to Father Dunne, whom Dr. Polding had allowed to leave New South Wales. Each of these resident pastors—in official language they were designated Colonial Chaplains—had a church already erected; each received a salary from the Government in compliance with the provisions of the Church Act.

As Dr. Willson's Vicar-General and rector of St. Joseph's Church the Rev. William Hall immediately found himself immersed in a sea of troubles. Not for one moment did his courage fail.

William Hall was born in London in 1807. In his seventeenth year, following the advice of a spiritual director, he began his preparation for the priesthood in Paris. Towards the end of his seminary training a violent revolution set France ablaze. Religious houses were attacked, colleges had to disband, foreigners could hope to escape mob fury only by getting out of the country as quickly and as secretly as possible. Taking to the hills and the forests, William Hall, with many others, wandered about hungry and homeless until a Sister of Charity directed him to a place of safety. Finally Providence offered him a means of flight to England.

The College of Saint Edmund, Old Hall Green, London, received the returned exile: in its chapel, Dr. Griffiths imposed on him the hands of the priesthood. For more than twelve crowded years he worked amongst his people, mostly at Moorfields, his devotion to the poor winning widespread notice and universal commendation. At St. Mary's, Islington, he happened to meet Bishop Willson, then driven almost to despair by failure to enlist volunteer missionaries for Tasmania. Moved by the Bishop's pleading Father Hall cheerfully offered his services. Joining Dr. Willson's party he first set eyes on the inviting shores of the majestic river Derwent on May 11th, 1844.

Did Father Hall feel diffident about embarking on a new venture in a strange land? If so, the circumstances of his assumption of office contributed nothing to increase his confidence. Regret and misunderstanding had followed on Father Therry's resignation, the result being that his successor's pathway proved thorny to an extreme degree. By nature Father Hall leaned towards severity, despising anything like compromise, never making friendly approaches. He always refused to bargain with Father Therry, who found intense joy in bargaining. Possibly a more magnanimous attitude towards the well-loved founder of St. Joseph's Church and towards men responsible for heavy debts would have averted much of the unpleasantness associated with the Willson-Therry disagreement.

Austere and reserved Dr. Willson's Vicar-General made few intimate friends amongst the members of his congregation and fewer still amongst the diocesan clergy. His clerical subordinates never dared to move until instructed to do so: then the command to come or to go

invariably arrived in the garb of an ultimatum. Meetings were held only to hear cut and dried proposals, not to invite comment or suggestion. Consequent indecision and, at times, unrest impaired the efficiency of priests called in to minister amongst the people of the Capital and the surrounding areas. "He failed from the beginning because he thought he knew all", is Dr. O'Brien's verdict on Father Hall.¹ The Vicar-General certainly failed to try honey where vinegar did not succeed: he never learned the lesson that a good general must have the confidence of his trained, active, and generous officers and men.

All this does not mean that the Vicar-General stood idle even for one moment during the twenty-two years of his administration in Hobart. His chief error consisted in attempting too much, in taking on his own shoulders the whole burden of responsibility. A scrupulous sense of personal duty remained through life his guiding principle. Sermons, addresses, instructions, even retreats to the clergy—all engrossed his attention. He formed a body of young men into willing apostles; in the cause of temperance he toiled day and night; numerous sodalities and associations had the benefit of his spiritual direction; in the devotions of the Church his reverence and unfailing regularity edified and transformed the people. As the years rolled by a steady growth of affection and appreciation effaced the memory of uneasy beginnings until every Catholic, devout and lax, learned and unlettered, looked to the Vicar-General for advice and comfort as to a father and a friend.

In 1860 Father Hall visited Rome: his title Doctor of Divinity had its origin at this period. Travels in Europe and in Palestine kept him away for two years. Then he came back to duty with renewed zeal and energy. Over-exertion in making preparations for the opening of St. Mary's Cathedral sent him to the bed of sickness from which he was destined to rise no more. He died on July 17th, 1866, unaware of the fact that his life-long friend the Bishop had been taken to his eternal rest seventeen days before.²

The Rev. Thomas Butler arrived in Hobart on the last day of March, 1839. "At length", wrote Dr. Polding, to his Tasmanian representative, Father Therry, "I have the pleasure of presenting to you the Rev. Mr. Butler, and you will find him a valuable co-operator in the work of the ministry. New South Wales having done so much for the

¹E. M. O'Brien, *Life of Archpriest Therry*, Sydney, 1922, p. 224.

²Kelsh, *Memoir of Bishop Willson*, p. 146. Information also is in a *Ms. memoir in Hobart Archives*.

Sister Colony I deemed it no wrong to take advantage of his arrival to send a clergyman to Port Macquarie without disturbing the regular missions; and he has discharged the duties entrusted to him much to my satisfaction. Richmond will be the place at which he will be stationed unless the local knowledge of circumstances possessed by you suggest some other arrangement". Dr. Polding's views regarding the district in which the young priest should reside were also those of Father Therry: the whole congregation, too, sent a petition from Richmond asking for the appointment of Father Butler as their pastor. To Richmond he went: there he had his headquarters until Bishop Willson began the exercise of his office as chief Shepherd of the Church in Tasmania.

Having carefully studied local conditions the Bishop asked Father Butler to undertake the care of souls in Launceston from the beginning of 1845. Already the priest had won the esteem and the goodwill of the whole flock in the northern town. Often he had served them from Richmond, at one period for six months without interruption. A revival of religious practice soon followed on this popular appointment. Whereas in the first months of the year the communicants at Sunday Mass seldom numbered ten in the middle of 1845 the whole congregation sometimes approached to receive the Blessed Eucharist. In October there were 54 candidates for Confirmation: at the Bishop's Mass on that occasion more than 200 persons refreshed their souls with the Bread of Life. A few weeks later Dr. Willson returned to confirm another group ing them in every corner of a vast province the pastor covered as much of 67. In outlying areas the scattered faithful were not forgotten: visits as 3000 miles in twelve months. Many a long tour on horseback was made in company with the Bishop. Like all the pastoral clergy Father Butler loved and revered Dr. Willson looking upon him as a saintly and gracious leader severely tested by heavy crosses in battling for the welfare of his people.

In 1849 Father Timothy Lucas joined the Launceston pastor as his assistant. The creation of new parishes also helped to make lighter the burden of unceasing duty. Beloved and honoured Father Butler lived amidst his spiritual children until summoned to receive his crown on 20th August, 1880.³

For Richmond, rendered vacant by Father Butler's promotion to Launceston, the Bishop could spare none of his own missionaries. An appeal for help moved Dr. Polding to come to the rescue by allowing one

³Father Butler's *Diary* is in *Hobart Archives*.

of the Sydney priests to transfer allegiance to the diocese of Hobart.

Hearing Dr. Polding's fervent prayer for volunteers in Kilkenny some students offered themselves to the grateful Australian prelate. Amongst these was William Dunne. Two years of preparation in an English college preceded his embarkation for New South Wales in 1843. He had not been long ordained when he met Bishop Willson in Sydney. Coming to Tasmania he took over pastoral care of Richmond. Getting busy at once he added chancel, sacristy and tower to St. John's, the historic church which now enjoys the distinction of being the oldest existing place of Catholic worship in the Commonwealth. To Father Dunne also we owe the churches at Colebrook and Sorell: a splendid edifice erected by him at Brighton met destruction by fire. For nearly forty years Father Dunne played a leading part in the ecclesiastical life of the Island. To his foresight we owe the early introduction of a Catholic paper as well as the initiation of the movement which provided an Orphanage and a Good Shepherd Home. Bishop Willson's successor appointed him to the office of Vicar-General with charge of St. Joseph's Church. He died at Coburg, Victoria, on 7th March, 1883.

How is progress to be gauged? Manifold are its signs. Not the least convincing proof of prudent and progressive administration is the division of a diocese into parochial areas with resident pastors responsible for the souls committed to their keeping. In Tasmania this process took time: but the persistent denial to Catholics of the benefits of the Church Act as well as the poverty of a dispersed flock must be taken into account. Undeterred by obstacles the Bishop opened his first new parish at Circular Head, better known to-day as Stanley, in the far North-West. The existence there of the central offices of the Van Diemen's Land Company conferred on the township its early importance. At Emu Bay, now Burnie, the same Company had begun to develop extensive properties. The priest chosen to pioneer this remote corner of Tasmania was the Rev. Michael Burke.

This heroic son of Saint Patrick arrived at Hobart in the Bishop's company on April 19th, 1848. His ordination to the priesthood took place on June 4th of that year. For some reason Dr. Willson at first regarded him as not particularly well qualified for the work in hand. Time brought a complete reversal of judgment. Having performed temporary duty as a Chaplain at Impression Bay, Hobart, and Launceston, the young missionary in the middle of August, 1849, went off to Circular Head.

Optimistic reports encouraged Dr. Willson to ask James Gibson, local Manager of the Van Diemen's Land Company, for a piece of land to serve as the site of a Catholic Church and other necessary buildings. "I will confer with Mr. Burke on the subject", replied the Manager, "and either reserve a suitable section or put him in possession of one at once on the same conditions as in similar cases". Father Burke preferred to take possession there and then, understanding that in case of an unfavourable decision in London he would be obliged to pay for the occupied land. Taking for granted the approval of the Company's Directors the happy priest erected a little church dedicated to "Mary, Star of the Sea". At the same time he requested the Manager to reserve land for Catholic purposes at Emu Bay.⁴

The Company's Court in London decided that the regulations did not permit the Directors to give a free grant for religious use unless the Colonial Government had already agreed to contribute towards a church building and a resident clergyman's support. "In answer to the application of the Roman Catholic Bishop", the Manager was told, "you must say that the Court regret they cannot alter the decision they have already come to. The rule laid down by Government seems to be that which on the whole they ought to take for their guidance in this delicate and embarrassing matter. The views of the Directors were that they would take the application of the Roman Catholics into consideration as soon as the population of that religious persuasion should be so numerous as to entitle them to the aid of the local Government under the Colonial Act for the regulating of ecclesiastical affairs".

To the Stanley pastor this decision came not only as a surprise but as a grievous disappointment. Where could he hope to get funds to meet the debt? Whatever happened he trusted that Providence would come to his aid. The case received Dr. Willson's attention: he tried to have the verdict reviewed:

"It is with much regret I learned the decision of the Court regarding these allotments, and the more so as the decision although founded correctly *according to the letter of the rule adopted* by the Court is quite incorrect otherwise.

"The local Government has not refused to grant aid to the Roman Catholic community on account of the deficiency of number of residents professing the Roman Catholic Religion in the Townships of Stanley and Burnie, which appears to be the fact assumed by the Court of Directors.

"Permit me to state the grounds on which the refusal has hitherto been made.

"A few years since an Act was passed by the Legislative Council of Van Diemen's Land that wherever 80 members of the Churches of England, Rome or

⁴Letters in *Colonial Correspondence*, containing letters to and from Government, 1844-1855. (*Hobart Archives*).

Scotland were located, and £300 could be advanced for the erection of a Church, a similar sum should be paid from the Colonial fund, and £200 per annum for the Minister servicing such Church. This Act being in force the Lieutenant-Governor had no power to refuse an application. These demands becoming so numerous, and the sum required for ecclesiastical purposes so far beyond the means of the Colonial Revenue an Act was passed by the Legislative Council leaving it to the discretion of the Lieutenant-Governor and Executive Council when such aid should be allowed. This Act was sanctioned by the Secretary of State, and a despatch returned with authority not to advance one shilling until a certain Branch of the Revenue would allow such expenditure. Since the passing of that Act, and receipt of the Despatch, no aid has been granted to either of the three Churches.

"This explanation will, I hope, induce the Court to do me the honour of reconsidering their decision, and kindly grant the little allotments for the purpose required".

The Company Directors adhered to their original decision. The Manager accordingly wrote to Father Burke, saying :

"It will now be necessary that you should arrange for the purchase of the allotments at Circular Head in the usual manner. I shall be glad to know whether on behalf of the Roman Catholics of that place you are disposed to buy the four sections reserved on the Township of Burnie".

The pastor of Circular Head had a clear title to a Government salary as also to a proportion of his building expenses. All the Bishop's efforts to have these claims recognised proved in vain. Equally unavailing were his attempts to get assistance from the Comptroller-General's Department, the excuse being that "the Lieutenant-Governor had no authority to act without special reference to the Secretary of State on the subject".

The grounds on which Dr. Willson founded his claim to an insignificant concession for Father Burke are thus stated:—

"I have the honour to inform you that a short time since I visited Circular Head, Emu Bay, and other places on the northern coast of the Island, and I beg leave to observe that I found a considerable number of pass-holders and persons holding tickets-of-leave in these places, who are Roman Catholics.

"I have lately erected a small church at Circular Head without receiving any aid from the Colonial Government and have placed a clergyman there, who will also visit frequently Emu Bay, etc. This gentleman has to be supported *entirely* by the *voluntary contributions of his flock*, and as few of them possess any amount of property, it follows as a necessary consequence, that the stipend must be very scanty. It may be proper to observe that he is obliged to keep a horse to carry him from Circular Head to Emu Bay, distance of 55 miles, which from the precipitous mountains and five rivers which have to be crossed, is perhaps, the most laborious journey a man can take in this Colony in the same space.

"As the Catholics in your Department in the whole of that immense district are left entirely without any moral culture I trust you will allow this clergyman full forage for his horse, or rather what is usually termed a 'contingency'."

Two motives influenced the Bishop in withdrawing the pastor from Circular Head. In the first place personal investigation brought to light the extent of the sacrifices and the nature of the privations the isolated, though uncomplaining, priest had been enduring. In addition there existed at Ross a vacancy for a Chaplain. To leave this post unattended

would deprive Catholics of the full quota of departmental Instructors to which they were entitled at this period. In November, 1852, therefore, Father Burke moved to Ross. Three weeks later came the news that this mid-land Station had been placed on the list of those doomed to disappear. The good tidings enabled the Bishop to call Father Burke to Hobart to assist the clergy in and around the city. In August, 1854, he went to Tasman's Peninsula in order to allow overworked Chaplains at the various Stations a change of scene and a welcome rest. Between-times he managed to run off to Circular Head, the home of his heart's desire.

To his flock as to himself Father Burke's removal had been a heavy cross. Never did he cease to pray for the day of return. Provision against dire want in the future was made by setting aside salary received as relieving Chaplain and by a very successful appeal to the generosity of brother priests. The complete break-up of the Comptroller-General's unholy realm then re-opened the road to Circular Head and Emu Bay. Happy in truth was the pilgrim who set out once more for his parish, in April, 1855. Before the year ended he had a church, small and humble, at Emu Bay, where he officiated every second week. There is reference, too, to a school at Circular Head. We may be sure this institution failed to reach a high standard. But it manifested the spirit of the man and the faith of his people. Even up to the present day the name of Father Burke is recalled with reverence. After a short illness he died at Stanley (Circular Head), on 2nd August, 1868. "Never shall I forget", said the Rev. James Noone, "the fervour and faith with which he received the last Sacraments".

At Easter, 1850, the ordination of four priests in Hobart—Fathers Keohan, Hogan, Marum, Hunter—made it possible to open up two more parishes, the one at Oatlands, the other at Westbury.

As early as 1848 the Catholics of Oatlands had in hand £450 towards the expenses of a church building. This encouraged the Bishop to make immediate application for a grant of land for ecclesiastical purposes. Such evidences of Catholic life aroused the latent fears and prejudices of the government-supported Protestant minister of the district: he had no desire to see Romanism getting close to his borders.

"Oatlands, April 17, 1848.

"Sir,—I understand that a portion of ground adjoining the parsonage allotment has been applied for as a site for a Roman Catholic Chapel in this Township. I believe that the same spot which is denominated School Reserve and known as such by the inhabitants was set apart as the intended site of a Church of England school,

and as it is in contemplation to erect a school, may I hope that the ground will be devoted to the purpose for which it is reserved.

"I have the honour, etc.,

"R. Dry".

The Colonial Secretary told the reverend promoter of education that he might easily select a site for his proposed school on the allotment of 20 acres already possessed by the Church of England.⁵

With their land secured the Catholic people, encouraged by the Bishop's blessing and support, went ahead with their extension plans. To their request for financial aid the official reply stated that "public funds are at present inadequate to provide for charges of this description". Not long afterwards the Colonial Secretary tried to get a large sum from the public Treasury in order to provide the Anglican Bishop with a residence. This move gave the Catholics of Oatlands another opportunity of bringing their case to the notice of the Lieutenant-Governor:

"Anstey Barton, November 12th, 1849.

"Sir,—As Secretary of the Oatlands Catholic Church building committee, I beg to recall to the recollection of the Lieutenant-Governor that an application was made to His Excellency through the Right Rev. Bishop Willson, in the early part of the present year, setting forth that the necessary congregation existed at Oatlands, and calling upon the Colonial Government to contribute a sum equal to the amount of private subscription towards the erection of a Church in accordance with the provisions of The Church Act. By His Excellency's direction you replied that the Government had no funds 'for such purpose'; and in a subsequent conversation with one of the committee on the subject, you stated that it was extremely doubtful whether the Colonial Government would ever again be in a condition to comply with the clause in the Church Act empowering them to grant money for Church buildings to the various religious denominations. Since that time we had no reason to suppose that any addition had been made to the disposeable funds of the Colony—until the 2nd instant—when you gave notice of motion in the Council for a grant of £2000—not to build a Church, but to purchase a house for the Bishop of Tasmania. That motion you withdrew on the following day—not because 'funds for such purpose' were wanting, but in deference to the loud remonstrance of the people. Assuming from the nature of your motion that the Treasury of the Colony is in a better condition than you reported it to be some few months ago, I respectfully urge upon His Excellency the propriety of no longer withholding from us the small grant of £450 for so righteous a purpose as the erection of a Christian Church.

"I have the honour to be, etc.,

Henry A. Anstey".

Neither at Oatlands nor elsewhere were the benefits of the Church Act extended to Catholics at any period during Bishop Willson's term of office. With Father Martin Keohan as their first pastor the faithful accepted full responsibility for the work in hand, Henry Anstey, Dr. Edward Hall, and Kevin Izod O'Doherty—one of the Irish Exiles—rendering noteworthy services to the cause of religion. The parish

⁵Letters in *Tasmanian Government Records*.

church, dedicated to Saint Paul, was solemnly blessed and opened on 26th February, 1851. The priest's residence followed in due course. Revered by the general body of settlers, beloved of his own flock, Father Keohan remained at his post until the angel of death called in 1876.

Accompanied by Father James Luke Levermore the Bishop made a thorough visitation of the Westbury area in 1845, assuring the Catholics that a priest would be sent to minister amongst them as soon as one could be found to undertake the mission. Meantime the pastor of Launceston appeared at regular intervals, using for divine worship an apartment set aside in a Government hospital—then going out of commission. As invariably happened the visible progress of Catholicism excited an outburst of bigotry, manifested occasionally in acts of aggression. Once when the people went to their little chapel to set things in order for Father Butler's approaching routine visit they found the altar shattered to fragments; pictures, vestments, and fittings wantonly destroyed. Rightly or wrongly suspicion pointed to a public teacher abetted by a local police officer. The incident only served to make the congregation more resolute than ever in pursuit of their main purpose. At Easter, 1850, Father James Hogan, newly ordained, came into the arena of Catholic action. Land, previously set aside for religious purposes, did not long lie unoccupied. The House of God then erected gave way in later times to the noble edifice existing to-day—Holy Trinity Church. Father Hogan died at Westbury after forty-nine years of fruitful toil for his Divine Master.

At Campbelltown, where Father John Fitzgerald took up office in February, 1855, the Church of Saint Michael was opened in 1857. Illness forcing the pastor to retire in 1862 the Bishop appointed the Rev. Matthew O'Callaghan as his successor.

The Huon district, with Franklin as its centre, welcomed the Rev. John Murphy as its pioneer resident priest in March, 1855. The "apostle of the Huon" had to cover an immense expanse of territory. Some of his travels were done by boat along the glorious river which divided the parish into two distinct sections; generally he made his way to remote homesteads on foot, never having learned to ride or drive a horse. His principal Church, Saint Mary's, was opened by Bishop Willson on November 19, 1856. The saintly pastor died in 1898.

Colebrook, known to earlier generations as Jerusalem, came within the boundaries of Richmond parish. Evidently Father Dunne looked forward to a bright future for the district. Referring to a church which

had just begun in the first weeks of 1855, he wrote to the Rev. J. McEncroe:⁶

"Enclosed I send you for publication in the *Freeman* a report of the laying of the foundation stone of St. Patrick's Church, Jerusalem. It is seldom the Tasmanian subscribers to the *Freeman* see anything about their obscure place of abode taken notice of therein, and they would be, I believe, particularly gratified by reading the enclosed in it. I wish you would send me your subscription towards the erection of my Saint Patrick's. It will be the most beautiful church in the Island, and cost over £1500 cash. The style is Gothic—real Middle Age—and the site is admirably chosen. Do send me some subscriptions. The Bishop is wonderfully improved in health by his voyage to Europe... Perhaps if you notice St. Patrick's, Jerusalem, in your leading columns I might get some aid towards its erection from my old friends in New South Wales'.

The opening ceremony of Saint Patrick's took place on 22nd January, 1857. Colebrook gave such promise of Catholic growth that Dr. Willson decided to separate the district from Richmond and to appoint the Rev. E. Marum parish priest. Ten years afterwards the parochial residence was changed to Brighton, where Father Marum inherited another splendid church erected by the zealous pastor of Richmond.

The arrival of six priests from Ireland in 1862 and 1863 made it possible for the Bishop to give resident pastors to Cygnet, Latrobe, and Longford; while at the same time multiplying Mass centres in other country districts. For the Bishop himself the journey's end was now in sight. The later development of the glorious work he had taken in hand does not come within the scope of these articles.

(To be continued)

J. H. CULLEN.

⁶*Therry Papers* at Pymble.

Dogmatic Theology

THE THEOLOGY OF THE MASS, X. THE OFFERERS OF THE SACRIFICE *Christ, the High Priest* (Continued).

In our last article we began a discussion of our Lord's part, as principal Offerer, in the oblation of the Sacrifice of the Mass. We put forward the more common teaching that Christ, exercising perpetually His eternal priesthood according to the order of Melchisedech, actually and personally makes the oblation of Himself, the Victim, in every Mass. We endeavoured to point out the practical value and richness of this teaching, and gave some reasons from the Church's pronouncements and Sacred Scripture to support it. A few additional considerations may help us to see the matter more clearly.

c) If we consult the testimonies of the Fathers on the subject we find that frequently they are much more explicit than the data of Sacred Scripture, though from the beginning there was no overwhelming weight of explicit teaching. It seems that one must say that, as in the case of so many other revealed truths, there was a gradual deepening of appreciation of the fulness of Christ's priesthood in relation to the Mass. Moderation should be the guiding influence here. It seems extravagant to say that the Fathers were unanimous in their teaching of actual, formal oblation,¹ and equally extravagant to maintain that the teaching "is a relatively modern illusion" as Fr. de la Taille has characterized it. For the purposes of later definition it is sufficient to know that the Fathers taught unanimously that Christ eternally exercises His priesthood according to the order of Melchisedech, and that He is the principal Offerer of the Sacrifice of the Mass, prefigured in Melchisedech's sacrifice. But some of the Fathers are much more explicit.

St. Ambrose says: "Christ is now offered, but He is offered as man,

¹One frequently finds quotations from the Fathers on this point which do not seem probative: e.g., "The priest truly takes the place of Christ, and then offers in the Church a true and full sacrifice to God the Father". (St. Cyprian, Ep. 63, n. 14). If anything, this would prove the contrary theory. But it is not ad rem, because Cyprian is not dealing with Christ's part in the sacrifice. Again, we have seen many quoting these words of St. Irenaeus: "The Church offers through Jesus Christ" (Haereses, 4, C. 32 and 34). That would be an excellent early testimony, but we have failed to find it in the place quoted, or elsewhere in St. Irenaeus. Perhaps someone could assist us there. Similarly, St. Ephrem's words, so frequently quoted: "Thou dost daily renew thy sacrifice upon our altar", while definitely insinuating our teaching, are still not an explicit statement of it.

as receiving His Passion, and He offers Himself as Priest, that he may take away our sins".²

St. John Chrysostom writes: "When you see the priest offering, do not consider him as doing this, but the hand of Christ invisibly stretched out".³ For, "He who then effected these things in that Supper, *He it is Who operates now also*".⁴ But does He actually operate in offering the Sacrifice? Yes, the great Doctor of the Eucharist assures us: "When you see the Lord immolated and lying there on the altar, and *the great High Priest bending over the Sacrifice and praying*....do you think you are still in the world of men, and not rather translated to paradise?"⁵ Hence, "the oblation is the same, no matter who offers, whether it be Paul or Peter;...whoever thinks otherwise is ignorant of the fact that Christ even now is present and operates".⁶ And in the Liturgy of St. John Chrysostom we read: "Thou are He who offerest and art offered".

St. Augustine writes: "*Christ Himself is the Offerer, even as He is the Victim*. And He willed the daily sacrifice of the Church to be the sacred sign of that; for the Church, being the body of the Head, *learns to offer herself through Him*".⁷ Hence Christ "prays for us, as our Priest; and He prays in us as our Head, and He is prayed to by us as our God".⁸ Thus also St. Gregory the Great: "Daily does Christ pray for the Church; which fact the Apostle Paul testifies in Hebrews, 7, 25".⁹

This teaching of the great Doctors was taken over by the ancient theologians and stated more vividly still. It will suffice to hear one of them. The Pseudo-Alcuin thus clearly expresses the inheritance of patristic times: "Although with the eyes of the body I see the priest there at the Lord's altar, offering bread and wine, yet with the eyes of

²De officiis, I, 48, 238.

³In Matthaeum, Hom. 50, 3.

⁴Ibid, 82, 5.

⁵De Sacerdotio, 3, 4.

⁶In Ep. 2, ad Timoth. Hom. 2, 4.

⁷De Civitate Dei, I, 10, c. 20.

⁸Ennarat, in Ps. 85.

⁹One frequently finds quoted those beautiful words of St. Gregory of Nyssa, which seem at first an explicit statement of actual oblation made by Christ: "Christ offers Himself for us as a Victim, and immolates the Victim, being at one and the same time priest and lamb of God". (In Christi resurrectionem, oratio 1.) But the words refer directly to the sacrifice of the Mass enacted at the Last Supper only. However, one may logically conclude that the High Priest being the principal offerer of every Mass, actually makes an oblation of Himself in every consecration.

Faith and the pure light of the heart I behold the High Priest, the true pontiff, our Lord Jesus Christ, offering Himself. He is the Priest, even as He is the Victim of the Sacrifice".¹⁰

The golden thread that had run through the whole of Tradition, never ceasing to be passed on to succeeding generations, was found in that watchword of the Faith: "Christ is the Priest, even as He is the Victim of the Sacrifice". And it came to be fully understood in the sense that He is as actually and personally the Offerer of each Sacrifice as He is actually and personally the Victim. That is how the abiding spirit of truth works in the Mystical Body of Christ regarding the treasures of the Deposit of Faith.

d) The mind of the theologian, contemplating the wonderful and inexhaustible act of the Consecration, readily sees that it demands a formal, actual oblation, in His human nature, *by which He is also Priest*, immediately co-operates in the production of every effect wrought in the supernatural order. Whether it be the production of grace in a soul, or the working of a miracle, all is effected by the humanity of Christ as the instrument conjoined to the Divinity. Every effect is a Christified effect. Thus St. Thomas says that the humanity of Christ, "considered as the instrument united to the Word, has the instrumental power to effect all those miraculous changes which are directed to the end of the Incarnation, to restore all things whether in heaven or upon earth".¹¹ And again: "The principal efficient cause of grace (and of all supernatural effects, as we have just seen) is God; to whom the humanity of Christ is related as the conjoined instrument, just as the sacrament is the separated instrument".¹² Therefore Christ our Lord, as man, by which He is also Priest, immediately and actually concurs in each and every Consecration to perform "the wonderful and unique conversion" of the substances of bread and wine into His Body and Blood. As St. John Chrysostom puts it: "Christ is at hand.... It is not man who brings it about that the bread and wine become the Body and Blood of Christ, but Christ Himself".¹³

Now, the humanity of Christ is not a dead instrument: it is a *living, intelligent, conscious, willing instrument*. Therefore Christ as man, and therefore as Priest, *actually wills and effects each and every consecra-*

¹⁰Confessio Fidei, p. 4, n. 1; Pl. 101, 1087.

¹¹Summa Theol., 3, 13, 2.

¹²Ibid, 3, 62, 5.

¹³De Proditione Judae, Homilia I, 6.

tion. But again, (and this is the cardinal point) the consecration is, by Christ's own will and institution, inseparably joined to the oblation of the sacrifice: by the very Consecration is the Sacrifice offered, as we have seen. Therefore, Christ the High Priest actually and personally makes the oblation of Himself, the Victim, in every Mass.¹⁴

It all comes back to the consideration we mentioned at the conclusion of our last article: it is utterly incredible that our Lord, who is at the same time principal Priest and conscious voluntary Victim of the perfect Sacrifice of the New Law, having voluntarily placed Himself in the state of sacrificial victimhood on the altar; and having instituted that the oblation of sacrifice be inseparably connected with that state; and being Himself the eternal High Priest of the Sacrifice and the Head of the perfect christian cult,—should then remain passive like a lifeless, slaughtered lamb, not making the actual oblation of Himself to the Father. We find that repugnant. The very soul of the Sacrifice, instituted to be infinitely pleasing and acceptable to God in every respect, would be wanting.

There is a second theological consideration which seems to elevate this teaching of actual, personal oblation on Christ's part to the state of theological certitude. It is this: *Christ the Priest offers Himself in the Mass as the Head of the whole Mystical Body, which He simultaneously offers to God the Father.* That is Catholic doctrine, recently expressed again by Pope Pius XII in these words: "Christ is priest indeed; but *He is priest for us, not for Himself.* It is in the name of the whole human race that He offers prayer and acts of religious homage to His eternal Father.... One thing we think it advisable to repeat: that the priest acts in the name of the people precisely and only because he represents the person of our Lord Jesus Christ, considered as *Head of all the members and offering Himself for them.*... The Sacrifice of the New Law is that supreme cult, in which the principal Offerer, who is Christ Himself, *and with Him and through Him all His mystical members,* adore and venerate God with the honour due to Him".¹⁵ And again: "Christ made the oblation of Himself on the Cross, as Head

¹⁴The function of Christ's humanity, in relation to the Consecration, is two-fold. As regards the miraculous act of transubstantiation the humanity of Christ operates as the instrumental cause, the Divinity alone operating as the principal cause. But as regards the act of sacrificial oblation involved in the Consecration, Christ the man is the principal cause by reason of His eternal Priesthood; the priests are instrumental causes operating under His influence.

¹⁵Mediator Dei, AAS, 1947, p. 552-555.

of mankind.... And the same thing truly takes place in the Eucharistic Sacrifice, which is the unbloody renewal of the Sacrifice of the Cross: Christ offers Himself to the eternal Father for His glory and for our salvation. *And because He, priest and victim, acts as Head of the Church, He offers and immolates not only Himself, but all Christians, and in a certain way the whole of mankind*".¹⁶

The beautiful words of St. Augustine show the consciousness of the early Church in this matter: "Undoubtedly, therefore, it happens that the whole of the redeemed city, that is, the congregation and society of the saints (the whole Church) *is offered to God, as a universal sacrifice, through the great High Priest, Who also offered Himself in His passions for us in order that we might become the Body of so great a Head.... This is the Christian Sacrifice: many made one Body in Christ. And this mystery is frequently proclaimed by the Church in the Sacrament of the Altar, where it is shown to her that in the victim that she offers she is offered also*".¹⁷

From this we draw the following doctrine. On the Cross Christ made the actual and personal oblation of Himself, as the Head and Mediator of the whole of mankind to be redeemed. There He was the great High Priest, carrying all of us in His loins as a Body to be vivified. There we were His members *in potency*. After that Sacrifice, in which He acquired the Church, His Body and Spouse, He became *in actuality* the Head of the Body. The Holy Ghost, bond of perfect union, drew the members to the Head, and made one whole Christ, one Mystical Body organically constituted. Now, as actual Head of that Body, which He deputed to the perfect worship of God, He remains forever our perfect Mediator and High Priest with God the Father. Every action of the Body is performed with and through the Head, who leads the sacred choir of His members in the perfect cult of perfect religion. And every action of Christ is formally an action of the Head of the Body, a priestly action. Now, as priest and Head of the Mystical Body Christ offers Himself in the Sacrifice of the Mass (the central and most perfect act of worship) not less truly, actually, or personally than He offered Himself on the Cross. And the whole Body offers with Him and through Him, the Head. "*Per Jesum Christum offert Ecclesia*". Nothing is any longer acceptable to God except through Him. But, since Christ the Head is also victim of the Sacrifice, and since the Head is not separated from that Body which He has

¹⁶Encyc. Menti nostrae, AAS, 1950, p. 666.

¹⁷De Civ. Dei, 10, 6.

drawn to fellowship with Himself, Christ offers the whole of His Mystical Body in the Mass, together with Himself, as a victim pleasing to God the Father.

In this actual, personal oblation made by Christ the Priest, and in it alone, is found the full perfection of Christian worship. There is no truth more sublime, nor more stimulating in the whole treasury of Christian teaching: if it is lived it will renew the face of the earth.

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When dealing with the profound mysteries of the Faith it is very difficult, and often presumptuous, to descend to details. If, then, it is further asked how our Lord, as High Priest, actually concurs at the moment of the Consecration, no completely adequate reply can be given. But the following suggestions may be of some help.

The Sacrifice consists essentially in the twofold element of immolation and oblation, both being verified in the Consecration. *As regards the immolation*: when the priest, in the name and person of Christ, pronounced the words of consecration, by which the mystical or sacramental immolation is wrought, Christ a) actually wills that they be pronounced, and by His humanity as the conjoined instrument of the Divinity communicates to those words their transubstantiating power; b) and thus He actually wills, and actively co-operates towards His mystical immolation by the word-sword of the priest. In other words, Christ is willingly and actually immolated through the medium of the priest, His instrument (*mediante sacerdote*), who alone has this power.

As regards the oblation: Christ, placed now in a state of sacrificial victimhood, immediately makes the oblation of Himself, by an actual and formally elicited act of His will, as a victim of praise, adoration, reparation, thanksgiving and petition. Thus His priesthood is exercised in a *God-ward direction*. He also immediately wills and pours out all the spiritual graces flowing from the Sacrifice. Thus His priesthood is exercised in a *man-ward direction*, and the two extremes are reconciled again, as Calvary is renewed again on our Altars.

At the same time, the priest, and all the faithful with him and *through* him, make the oblation of the Victim. But that oblation becomes one with the oblation of Christ the Head, and so acquires its unique dignity, efficacy, and favour with God.

It is one mighty heart-beat of the whole Mystical Christ, which finds response in the infinite heart of God our Father. And thus the end of the Sacrifice is wonderfully achieved: the whole Christ, Head and members, adheres to God in perfect fellowship.

THOMAS MULDOON.

Moral Theology

COMPETENT SUPERIOR FOR MATRIMONIAL DISPENSATIONS.

Dear Rev. Sir,

I would be grateful if you would discuss the following in the pages of the *Record*:

1. May a local Ordinary in Australia validly and lawfully grant a Matrimonial dispensation, e.g., *mixtae religionis* or *disparitatis cultus*, to a couple, neither of whom has a domicile or quasi-domicile in his diocese?

2. Could he grant such a dispensation in the case when one of the parties certainly has not a domicile or quasi-domicile in his territory, but with regard to the other, it is objectively doubtful if he or she is the subject of the Ordinary in question or not? The case contemplates a situation on the borders of two dioceses and it is difficult to know just where one diocese ends and the other begins.

ENQUIRER.

REPLY.

Outside danger of death (can. 1043) or an urgent case (can. 1045), a local Ordinary in Australia can grant a matrimonial dispensation only in favour of his own subject. Hence, unless one of the persons affected by a relative impediment is baptised, and has a domicile or a quasi-domicile, or, if he be a *vagus*, actual residence in the territory of the dispensing Ordinary, the dispensation is invalid.

Matrimonial Impediments are determined and promulgated only by the supreme ecclesiastical authority—the Roman Pontiff or a General Council. The Impediments at present holding in the Latin Church were promulgated by Pope Benedict XV, and they are contained in the Code of Canon Law. An inferior cannot dispense from the laws of his superior unless the authority to do so is committed to him, either in the Law itself or by special Indult. Should he do so, his act would be invalid; and, consequently, if the impediment in question were a diriment impediment, the marriage itself would be null and void.

From can. 1043 of the Code we learn that local Ordinaries have extensive powers of dispensing from matrimonial impediments when there is danger of death, for the peace of conscience of one of the parties, or the legitimisation of children. The only ecclesiastical im-

pediments not included are the sacred Order of Priesthood and affinity in the direct line (when the marriage which gives rise to it has been consummated). The dispensation, the same canon determines, may be granted to the subjects of the Ordinary (wherever they are) and to all not his subjects, who are actually within his territory. A similar faculty to dispense is granted to all local Ordinaries, if an impediment of ecclesiastical origin (with the same exceptions as above) is discovered only when all preparations have been made for the marriage, and there would be probable danger of grave harm if the wedding were postponed till recourse were had to the Holy See. In these two instances (danger of death and urgency) the jurisdiction of the local Ordinary is extended to include not merely those who normally are reckoned his subjects, but all who are at the moment in his territory. A dispensation granted in either of these sets of circumstances is valid, if granted by the local Ordinary to any baptised person about to be married who is here and now within that Ordinary's Diocese.

There is no need to remark that these circumstances are only rarely verified, and in the usual course the Dispensation will be given by virtue of an Indult from the Holy See. The Australian Ordinaries receive from the S. Congregation of Propaganda a Pagella of Faculties. Among them is:

To dispense, for canonical causes, from matrimonial impediments of ecclesiastical origin whether of minor or major grade, both public and occult, even though they be multiple, with the exception of the impediments arising from the sacred Order of Priesthood, from affinity in the direct line, when the marriage has been consummated, and from the defect of age, when the parties have not yet reached the age required by the old law (that is fourteen years complete for males and twelve years complete for females). (*Formula Maior*, n. 22.)

At the conclusion of the enumeration of Faculties, the *Formula Maior* has three *Animadversiones*, in the second of which it is stated that the faculties given above are valid only within the limits of the Ordinary's jurisdiction (*intra fines suae iurisdictionis*). The terms: "within the limits of his jurisdiction" and "within the limits of his territory" are not exactly the same. Jurisdiction can extend to persons outside the Ordinary's territory, and some persons actually within his diocese are not under his jurisdiction in all matters. The power of jurisdiction can be exercised only over one's subjects. (can. 201, p. 1). Since the jurisdiction of the local Ordinary is territorial, his subjects are those who have some bond with him which is based on attachment to the district over which he rules as Pastor. His subjects are all baptised

persons who have a domicile or quasi-domicile in his territory (cf. can. 94) ; and they remain his subjects during a temporary absence. Also, his subjects are those who have no domicile or quasi-domicile anywhere (i.e. *vagi*) while they are actually residing in the Diocese. On the other hand, *peregrini*, or those who have a domicile or at least a quasi-domicile elsewhere, are not subjects of the local Ordinary, except in those matters which are expressly provided for in the law, v.g., the laws of fast and abstinence, marriage in danger of death, etc.

The granting of a matrimonial dispensation is an act of non-judicial or voluntary jurisdiction. It is valid only in favour of the subjects of the Ordinary who grants it, but it is not dependent either on his presence or theirs within his diocese. (cf. can. 201).

From what has been said, it would follow that the power to dispense from matrimonial impediments, given by the Holy See to our Ordinaries does not extend to those who have not a domicile or quasi-domicile within the diocese of the Bishop who dispenses—except in the case of *vagi*. Two impediments are instanced by our correspondent: mixed religion and disparity of cult. In the latter of these, the only Ordinary who can grant the dispensation is the Ordinary of the Catholic party, for the non-Catholic is not baptised, and so is not a subject of any ecclesiastical superior. A dispensation from the impediment of mixed religion, given by the Ordinary of the non-Catholic party, would be valid—unless a sentence of excommunication had actually been passed; and this would be most unlikely. However, it is certainly more fitting that the favour be granted to the Catholic, who is in external communion with the Church: this is the usual procedure.

2. The boundaries of Dioceses are usually defined accurately; but it may happen that there is real doubt as to whether a certain person has his residence on one side or the other of the dividing line. A detailed map from the Lands Department may help to decide the question; but if there is a doubt, which cannot be solved by the means available at the time, then we may apply the principle of can. 209 : In doubt whether of fact or law, the Church supplies jurisdiction. Since the person is a probable subject of both Ordinaries, either is competent to grant the dispensation in his favour. There is no need to apply to both *ad cautelam*.

FACULTIES DELEGATED BY A PARISH PRIEST.

Dear Rev. Sir,

In virtue of Decree N. 408 (b) of the IV Plenary Council, can a Parish Priest, in the circumstances indicated in the decree, delegate faculties for the confessions of religious women?

ENQUIRER.

REPLY.

The decree of the Plenary Council referred to gives to Parish Priests or Administrators of vacant parishes (*vicarii oeconomi*) the faculty to delegate a priest from another diocese to hear confessions, provided he is of blameless life and enjoys the faculties of his own diocese. This faculty does not appear to be available for the confessions of religious women. One cogent reason is that the general law requires special jurisdiction from the Ordinary of the place where the religious house is situated, for the confessions of female religious. (cf. can. 876). It cannot be presumed that delegation for their confessions is included in dec. 408 of the Plenary Council. The presumption is rather the contrary, since there is no mention of religious women in the decree. Further, the Decrees of the Council deal with such matters in another section (*De Disciplina Religiosorum*, NN. 257-266), following rather closely the legislation of the Code.

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NOVEMBER OFFERINGS.

Dear Rev. Sir,

At the beginning of November the people send in the names of their deceased relatives and friends, accompanied, as a rule, by some offering. Would it be lawful to announce that Mass each morning during the month would be offered for the repose of the souls as requested, and consider the offerings as the stipend for the thirty Masses?

DUBITANS.

REPLY.

The stipend for a manual Mass is to be fixed by the Ordinary, and it is unlawful for a Priest to ask for anything more. Further, as many Masses are to be celebrated as stipends have been given and accepted. There is no objection to receiving a generous stipend, if it is freely offered, and from general principles, the announcement that thirty Masses would be offered for all the intentions of the donors could be theoretically justified. The people know the conditions and freely agree to them. If our memory serves, some practice such as this obtained in

not a few places before the Plenary Council (1937). Decree N. 529 of the Council forbids the practice, for it states:

To prevent abuses in collecting offerings for the dead (November Offerings) the Council determines that one Mass must be celebrated for each ten shillings offered.

If the sum received is not in excess of fifteen pounds, the priest would be within the law in celebrating Mass every morning during November to discharge his obligation towards those who made offerings for the dead. But for every ten shillings over this sum he will be bound to say one Mass, *vel per se vel per alium*. Again, if our memory serves us rightly, it was precisely to put a stop to the practice referred to in the query that the Fathers of the Plenary Council enacted the decree quoted.

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MASONIC BALLS

Dear Rev. Sir,

Would you kindly treat the question of Masonic Balls? Is it lawful for a Catholic lay person to be present at such a function?

RURICULUS.

REPLY.

This matter was dealt with by Monsignor Nevin in these pages as long ago as 1925. (*A.C.R.*, vol. II, p. 135.) The answer then given consisted for the most part of a translation of a letter written in 1876 by the S. Congregation of Propaganda to the Bishop of Seattle. In the letter we read: "There can be no doubt that Catholics who are present at dances and other entertainments organised by members of the Masonic sect and as Masonic functions, are guilty of grave sin" (*Col-lectanea Prop. Fid.*, vol. II, p. 97, n. 1359).

There seem to be two kinds of functions envisaged: the one organised by the members of the Masonic sect, but purely social in nature, with no peculiar Masonic characteristics, such as the wearing of regalia or display of symbolic signs; and the other a Masonic function under the guise of a social gathering. The second class are definitely forbidden under pain of sin, for the reason that they are necessarily a Masonic rite, and attendance at them implies approval of Masonry. In an accompanying letter, our correspondent speaks of a "Masonic parade in regalia" during the course of the Ball. Catholics are invited to be present. We believe they should not accept the invitation, for the function is not purely a social one, it is an occasion for the display of Masonic ritual and an inducement to further the ends of the Sect. On

the other hand, if the function is a harmless social gathering which is organised by the local Lodge for the improvement of mutual civic good will between the various sections of the community, at first sight it would appear that Catholics could attend. Much would depend on the public conscience of the locality as to whether patronage of such functions would be construed as lending support to Masonry. Should the Ordinary give any directions on the matter, these should be faithfully observed.

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IMPOSITION OF GRAVE PENANCE IN CONFESSION.

Dear Rev. Sir,

Theologians teach that a penitent who has been guilty of serious sin should be given a grave penance. Perhaps you could give some help as to how one could estimate the gravity of the prayers and other good works enjoined as penance by the confessor.

CONFESSARIUS.

REPLY.

It is easy to give the text-book answers, which are already known to our correspondent, and to every student of Theology. The difficulty is that penitents are human beings, and no two are alike. The only rule we can suggest is that a grave penance is one which will require a notable effort for this penitent to perform it. The ultimate judgment of the gravity or otherwise of the penance will rest with the confessor, to whom is entrusted the duty of the proper administration of the Sacrament.

Satisfaction is one of the acts of the penitent which the Council of Trent (D. 896) calls the *quasi-materia* of the sacrament of Penance. The will to perform a penance, as it is called, enjoined by the confessor, is necessary for the validity of the sacrament; such a disposition of soul is inseparable from the notion of true contrition. The actual performance good works prescribed in satisfaction for sin, and indeed the imposition of such satisfaction by the confessor, are for the integrity of the sacrament rather than for its validity. In other words, the sacrament is valid, even if the confessor omits to impose a penance; it produces its essential effect, namely, the remission of sin, when the form of absolution is recited after a sorrowful confession. Subsequent neglect to perform the penance accepted could not, of course, bring about a revival of the guilt of sin already forgiven. Such neglect, however, could be serious and constitute a new violation of a grave obligation.

The confessor is bound to impose a penance. The Council of Trent (D. 904 and 905), after proposing the Catholic doctrine on the necessity of works of penance, continues: "Therefore, the Priests of the Lord, as the spirit and prudence shall suggest, should enjoin salutary and suitable works of satisfaction, according to quality of the offences and the capabilities of the penitent, lest, if perchance they connive at sin and act in a manner over-indulgent with their penitents, by enjoining some light works for very serious crimes, they become sharers in the sins of others". Likewise, the Code (can. 887) enacts: "In accordance with the quality and number of the sins and the condition of the penitent, the confessor is to enjoin salutary and suitable satisfaction". The obligation of the confessor argues a corresponding duty of the penitent to accept the satisfaction imposed and to perform it faithfully. The imposition of a penance is an exercise of the power of the keys, for "the ancient Fathers both believe and teach that the power of keys possessed by the priests is not only to loose but also to bind". (D. 905). It is the accepted doctrine that the obligation of the confessor to impose a penance and of the penitent to accept and fulfil it, is a grave one when the sins confessed are serious. If only free matter, venial sins or sins already directly forgiven by the power of the keys, is submitted in confession, there is still need for the penance, but its omission is not considered serious.

The penance, as we have seen, should not be arbitrarily imposed: it is to be measured according to the quality of the sins, their number, and, what is of equal importance, according to the capabilities of the penitent. When estimating these three factors, one must not look for mathematical accuracy: we are dealing with men, and all that can be hoped for is that in a moral estimation the penance will accord with what is prescribed. Thus, for ten sins the penance should be more severe than for one, but it is not necessary that it be ten times so.

The question submitted deals with the gravity of the penance. For mortal sin, a grave penance should ordinarily be imposed. We say 'ordinarily', because the capabilities of the penitent may preclude the possibility of his performing a grave penance, or may be, any penance at all. But we still have the difficulty: what is a grave penance? The well-known distinction of what is absolutely grave and relatively grave may help us. An *absolutely* grave penance is one which is of such a nature that if it were imposed by ecclesiastical authority in the external

forum it would bind under grave sin. Examples are the hearing of Mass, a day's fast, the recital of one of the hours of the divine Office. When these are prescribed by the precepts of the Church, they are usually taken as being of importance, and their omission without cause would entail a grave fault. Following this standard, we may agree that the recitation of five decades of the Rosary or of the Litany of the Saints, the making of the Way of the Cross, the visitation of a distant shrine or church, would all be grave penances. The Litany of the Blessed Virgin and the shorter Litanies are not considered absolutely grave, though they would be if imposed to be recited not once but several times.

An *absolutely* grave penance should be imposed on a penitent who has been guilty of serious sin, provided there is no reason which would dictate that the confessor act more leniently. The main reasons to be met with are physical infirmity and spiritual weakness. Physical infirmity is an evident reason. The sick, who are unable to attend to their usual duties can hardly be expected to do more than recite a few well-known prayers, and at times these may have to be reduced to some aspirations suggested by the priest. The effort required by the penitent is considerable, if account is taken of his condition, and the penance is *relatively* grave. Spiritual weakness is the state of those whose fervour has grown cold and who have lost the habit of works of piety or religion. They are sincerely sorry for their sins, and would, in their present good dispositions, accept whatever penance the confessor imposed; but we know there is a probability that through carelessness they will not fulfil their obligation. To ask them to perform a grave penance is to put them in the occasion of sin, while a rather easy penance will certainly be performed with all the diligence of which they are capable. The recital of, say, the equivalent of one decade of the Rosary would be just as difficult to them as the whole Rosary would be for another. One decade would be a *relatively* grave penance in their case, and, what is of more importance, they will attend to it. After all, the effect of the penance or satisfaction is to remit the temporal punishment due to sin, which punishment would otherwise have to be undergone in all likelihood in purgatory. On the other hand, a more severe penance would be neglected, with the commission of a mortal sin. It is preferable to permit a soul to go to purgatory to atone for sin by temporal punishment than to make easy the descent to hell by the imposition of a penance which is beyond what we foresee the penitent will perform.

We do not wish to give the impression that nowadays every penitent is to be given only a relatively grave penance: the warning of the Council of Trent against becoming a sharer in the sin of another is definite; but the Council also mentions the virtue of prudence. The Sacrament of Penance is a tribunal where mercy is exercised rather than justice. Mercy should not be limited to the power of loosing by the remission of sin; it should extend also to the power of binding in the imposition of the works of satisfaction. For those who do not go often to the Sacraments, the recital of several *Paters* and *Aves* or some such prayers may be sufficient, though we may be inclined to argue that their many transgressions merit something far more severe. Only too often the penitents who should receive a really grave penance are the ones who would benefit least by it. The penance must be proportioned not only to the quality and number of the sins, it should also be within the capabilities of the penitent. With this principle in mind, the confessor will be able to impose a penance suitable to each individual case. It seems that no more definite rule can be given.

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WARNING OF THE HOLY OFFICE.

The Supreme Congregation of the Holy Office, to which is entrusted the guardianship of whatever pertains to faith and morals, acting under express instructions of His Holiness, Pope Pius XII, recently published a warning, which appeared in the Official Documents section of the last issue of the *Record*. (*A.C.R.*, 1952, p. 287.)

The question concerns the danger to souls and to the sanctity of the Sacrament of Matrimony, arising from the works of some authors who treat of matters pertaining to intimate relations of the married state, and refers also to the so-called *amplexus reservatus*.¹

Those who write about the married state are warned to desist from the detailed description, open and indiscriminate, of the actions proper to husband and wife. The first reason of this admonition is the danger to souls. The weakness of human nature is sufficient justification for caution in this matter. The virtue of modesty would suggest that only from necessity should such things be treated, for the evident benefit of an individual who in a particular case needs instruction for the fulfilment of the duties of his state in life, and then with care and prudence. To write of these matters indiscriminately, and to put such writings in

¹Per *amplexum reservatum* intelligitur copula coniugalís quæ imperfecta manet ex eo quod cohibetur seminatio.

the way of all and sundry is, moreover, a belittling of the sanctity of the married state. Parents become co-operators with God in the peopling of the earth and the creation of the citizens of heaven. Their union is sanctified by a Sacrament, and a reverence, born of natural instinct and nurtured by Christian virtue, surrounds all that concerns the exercise of conjugal rights. Anything which would lessen this reverence, and exalt beyond proportion the sensible satisfaction connatural to the marriage act, does an injury to the holy state of Matrimony. It tends to put the secondary purposes of marriage above its primary end; and further it leaves the impression that the perfection of marriage consists in a physical union, which is in reality only a means and not an end in itself.

Writers are warned to desist from treating of the intimacies of marriage in such a manner, and the Bishops are exhorted to exercise vigilance and prescribe necessary means to ensure that the warning is heeded and put into effect.

With regard to the *amplexus reservatus*, priests charged with the care of souls or the direction of consciences must never, either of their own initiative or in reply to a question, speak of the *amplexus reservatus* as if there were nothing connected with it contrary to the law of Christian morality. Here, again, is a danger that sensible satisfaction would be sought for its own sake. Apart from the subjective intentions of the parties, which would seem to be not always above suspicion, there is, objectively, the proximate risk of the sin of Onan. It is the duty of the shepherd of souls to direct his subjects to fulfil the duties of their state in life, and not encourage them to go as far as they can, short of being guilty of a gross violation of the natural law.

JAMES MADDEN.

Canon Law

1. MARRIAGE OF CATHOLIC WHO IS A COMMUNIST.

Dear Rev. Sir,

I am about to arrange a marriage, in which one of the parties is a practical Catholic, and the other is a Catholic in name. The latter is quite friendly and quite well disposed to allow his future wife full and free practice of her religion and to have their offspring brought up as Catholics. However, I have grave reason to suspect that he is a member of the Communist Party. I know for certain that he is engaged in Union activities which are sponsored by that Party, and I have no doubt that his name would appear on their registers. Now I must confess to considerable confusion in regard to the effect of this upon their marriage. I recall the ban of the Holy Office on Communists issued in 1949, but I am unaware of its full implications. Particularly, I wish to know—must I treat the marriage as a mixed marriage, seeking a dispensation and requiring the promises to be signed, as in the case of any other mixed marriage? Furthermore, I would be glad of some direction from you in regard to the ceremonies which should be employed in carrying out the wedding. From conversations which I have had, I feel sure that there are other readers of your journal who would be grateful for your remarks on this subject.

PASTOR.

REPLY.

In view of the facts set out by our correspondent, it appears that the impediment of mixed religion does not occur, and, therefore, no dispensation is required. However, the priest who performs the marriage must satisfy himself that this Communist member will not interfere with the religious practice of his partner and will not prevent the Catholic baptism and upbringing of children who may be born of the marriage. Also, he must refer the matter to the Ordinary, who may even require guarantees be given, either orally or in writing, as for a mixed marriage.

Decree of the Holy Office, 1st July, 1949.

The much publicised decree of the Holy Office of 1st July, 1949, does not introduce a new policy on the part of the Church regarding Communism. Already the theory and practice of Communism had been condemned in the most explicit terms by the supreme teaching authority, commencing with the Syllabus of Errors issued by Pope Pius

IX as an Appendix to his Encyclical Letter, "Quanta Cura", in the year 1864, and subsequently in several Papal pronouncements, notably in the Encyclical, "Divini Redemptoris", of Pope Pius XI in 1937. Further, the decree does not represent new legislation on the part of the Church, as its prohibitions are merely applications of principles already enunciated in the Canons.

There are four questions and answers in the Decree. In the first and second, prohibitions are issued against participating in Communist activities. In the third, exclusion from the Sacraments is pointed out to be the consequence of disobeying these two prohibitions, and the fourth concerns the incurring of excommunication by some Communists.

Question 1: "Is it lawful to join Communist parties or show them favour?"

Answer: In the negative; for Communism is materialistic and anti-Christian. Moreover, Communist leaders, even though they sometimes verbally profess that they are not opposed to religion, show, nevertheless, by their teaching or their deeds that they are in reality enemies of the Church of Christ".

(This is a simple application of Canon 684, in which the faithful are warned against joining condemned, seditious, or suspect societies.)

Question 2: "Is it lawful to publish, disseminate, or read books, periodicals, newspapers, or leaflets which support Communist doctrine or practice, or to write in them?"

Answer: "In the negative, for these acts are forbidden by the law itself (compare Canon 1399)".

(By virtue of Canon 1399, the following books, amongst others, are placed on the prohibited list: (a) Books, by whomsoever written, which propagate heresy or schism, or seek to undermine in any way the very foundations of religion; (b) books which deliberately set themselves to attack religion or good morals.)

Question 3: "May Catholics who knowingly and freely do the actions specified in Numbers 1 and 2 be admitted to the Sacraments?"

Answer: "In the negative, according to the ordinary principles governing the refusal of Sacraments to those who are not disposed".

Question 4: "Do those Catholics who profess, and particularly those who defend and spread, the materialistic and anti-Christian doctrine of the Communists, incur excommunication specially reserved to the Holy See, ipso facto, as being apostates from the Catholic faith?"

Answer: "In the affirmative".

Exclusion from the Sacraments.

As a result of the provision contained under Question 3 of the Decree, the question was raised as to whether a priest might assist at the marriage of a Communist at all. As a result, a declaration was issued by the Holy Office on 11th August, 1949. It was asked whether the exclusion of Communists from the Sacraments, enunciated in the Decree of 1st July, 1949, meant exclusion from the celebration of marriage, and, if the reply should be in the negative, whether the marriages of Communists are to be governed by the principles of Canons 1060 and 1061. (Canon 1060 enunciates the terms of impediment of mixed religion. Canon 1061 enunciates the conditions on which a dispensation from mixed religion may be given.) The reply of the Holy Office was to the effect that, taking into account the peculiar character of the Sacrament of matrimony, in which the contracting parties themselves are the ministers of the Sacrament, while the priest occupies the position of an official witness, a priest may assist at these marriages of Communists, observing the provisions of Canons 1065 and 1066. However, it is added that, in the marriages of those who are the subject of the fourth question of the aforesaid Decree, the prescriptions of Canons 1061, 1102, 1109, paragraph 3, are to be observed.

Two classes of Communist for Canonical purposes.

In order to employ the correct procedure in performing the marriage of a Communist Catholic, it is of primary importance, then, to distinguish between two different types of Communist. Those who are referred to in Question 4 of the Decree profess and, perhaps, defend or spread the materialistic and anti-Christian doctrines of Communism, so that they are to be classed as apostates, incurring the excommunication stipulated in the law for apostacy. There are others who have little or no interest in the philosophical background to Communism, but who join the Party, or work to further its ends, in the mistaken belief that just and necessary social reforms will be effected by the Communist Party. There are many such members or sympathisers in every country, particularly in certain countries of Continental Europe, where many ill-instructed Catholics abhor the idea of apostacy, but wish to reconcile membership of the Church and membership of the Party. These are not apostates, but are to be classed rather as members of a forbidden society and as public sinners.

Canonical preliminaries in the marriage of Communists.

In regard to the marriage of Communist apostates, the declaration of the Holy Office requires the observance of Canon 1061, which sets

out the conditions under which a dispensation from mixed religion may be granted. From this it may seem a valid conclusion that the impediment of mixed religion is present in the marriage of such a person with another Catholic. This conclusion had been drawn already by some from the reply of the Code Commission of 30th July, 1934, in which members of an atheistical sect are declared to be equivalent to members of a non-Catholic sect in regard to laws concerning marriage. However, it seems that a more correct view is that the impediment does not arise. The terms of Canon 1060 restrict the impediment to a marriage contracted by a Catholic party and a party who is a member of a heretical or schismatical sect. This conclusion is said to be borne out by the practice of the Holy Office in regard to applications for dispensation from mixed religion, which had been lodged on the assumption that the impediment had arisen in such cases. However, in practice, the procedure to be followed in arranging such a marriage is similar to that required for a mixed marriage. The case must be referred to the Ordinary; there must be grave causes for permitting the marriage; the guarantees must be given, ordinarily in writing, and there must be moral certainty that the guarantees will be carried out.

It follows a fortiori that the impediment does not arise in the marriage of a Catholic with one of the other class of Communist Catholic, the Party member, who is not to be classed as an apostate. In such a case, the prescriptions of Canons 1065 and 1066 apply.

Canon 1065, paragraph 1: The faithful must also be deterred from contracting marriage with persons who have either notoriously abandoned the Catholic faith, even without having gone over to a non-Catholic sect, or have notoriously become members of societies which are condemned by the Church.

Paragraph 2: the pastor must not assist at the abovementioned marriages without having consulted the Ordinary who may, in view of all the circumstances of the case, permit him to assist at the marriage provided there be a grave reason and the Ordinary in his prudent discretion judge that adequate measures have been taken to ensure the Catholic education of all the children and the removal of danger of perversion from the other party.

It will appear that in practice there is no great difference between this case and that of the Communist apostate, except that in the case of the latter there is a more exacting requirement that formal guarantees be given and, ordinarily, in writing.

Canon 1066 is said to be applicable insofar as such a Communist

may be classed as a public sinner. *Canon 1066*: "If a public sinner or one who is notoriously under censure refuses to go to sacramental confession or to be reconciled to the Church before marriage, the pastor must not assist at his marriage unless there be a grave reason regarding which he should if possible consult the Ordinary.

Celebration of the marriage of Communists

In performing the marriage of a Communist apostate, the same routine should be followed as is in vogue in any particular diocese for mixed marriages, unless, of course, the Ordinary gives different instructions in these cases. In the declaration referred to above, it is stated that in such cases *Canons 1102 and 1109, paragraph 3*, are to be applied.

Canon 1102. In the marriages between a Catholic and a non-Catholic party . . . all sacred rites are forbidden. In case it is foreseen that graver evils will result from this prohibition, the Ordinary may permit some of the usual ecclesiastical ceremonies, excluding always the celebration of Mass.

Canon 1109. Marriages between a Catholic and a non-Catholic party are to be celebrated outside the Church. In case the Ordinary prudently judges that this cannot be observed without giving occasion to greater evils, it is left to his prudent discretion to dispense from this requirement without prejudice, however, to the provision of *Canon 1102, paragraph 2*.

On the other hand, in performing the marriage of a Communist who is not an apostate, such as the one which forms the subject of our correspondent's query, the marriage should be performed in the Church and sacred rites, even including a nuptial Mass, are not forbidden, unless for some particular reason the Ordinary rules otherwise. It is taken for granted, of course, that the Communist may not receive Holy Communion.

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II. EUCHARISTIC FAST OF PRIEST CELEBRATING MASS.

Dear Reverend Sir,

Will you kindly give me your advice. I enjoy reasonably good health in general but, owing to stomach disorders, I experience difficulty, sometimes grave, in observing the Eucharistic fast. This is the case particularly when my second Mass on Sunday is one of the "late" Masses. On some days I could withstand the fast, except for the travelling which I must do between Masses. I am wondering whether I

may take steps to obtain a dispensation from the Holy See. Is such a dispensation reserved for aged priests?

Discussing this matter with one of my colleagues, I expressed my intention of using such a dispensation, if it were obtained, by taking the ablutions at the first Mass. It is possible that, by consuming a considerable amount of liquid, the physical disorder could be alleviated. I have medical advice on this point. Also, it occurs to me as being the least noticeable way of meeting the situation. But my colleague rules out this suggestion on the grounds that the ablution contains alcohol, which, he says, is always excluded in dispensations granted by the Holy See.

The medical advice is that I would need to take certain tablets as well as liquid in order to lessen the burden incurred in celebrating the second Mass. Could this be requested in the application? I realise, of course, that food would be excluded in any concession that I might receive.

To sum up, would you consider it reasonable, or even advisable, that I should make such an application? If your reply is in the affirmative, how should I go about the matter?

Just an afterthought, would it be possible to use this dispensation on a week day?

JOHN.

REPLY.

1. In the case outlined by our correspondent, it would be very reasonable, and probably advisable, that an approach should be made to the competent authority for a dispensation. The official attitude of the Holy See in the matter was explained in a well-known letter entitled "Optime Novit", addressed by the Holy Office to local Ordinaries in 1923. Its general burden is to invite Ordinaries to make application for a dispensation in circumstances such as those outlined by our correspondent, and by its terms Ordinaries are empowered to act on their own initiative in more urgent cases (furnishing a report to Rome subsequently on their use of such faculties in an emergency. Since that time, especially since the outbreak of the second world war, it would appear that the attitude of the Holy See in regard to the ecclesiastical law of Eucharistic fast has grown even more benign, and many Ordinaries have the power to grant such dispensations themselves as part of their regular apostolic faculties.

Having reiterated the Church's unremitting solicitude for the law

of Eucharistic fast, the Sacred Congregation goes on to explain its readiness to mitigate the law in certain circumstances lest the salvation of souls should suffer by a rigid enforcement. It outlines the circumstances in which this relaxation of law is envisaged: "We are moved to make this mitigation in view of the multifarious duties with which priests must needs be burdened on days of precept and in consideration of the fact that many of them are constrained to offer Masses on the same day, often in places far apart, difficult of access, and under harrassing conditions of weather, or in other unfavourable circumstances. Whenever, therefore, priests according to Canon 806, paragraph 2, are bound to offer two Masses on the same day, or even to ascend the holy altar at a rather late hour, and are not able to observe the strict Eucharistic fast without serious harm, either on account of ill health, or on account of the excessive labour of the sacred ministry, or other reasonable causes, the Ordinaries of dioceses may apply to the Holy Office, carefully setting out all the circumstances of the case. The Congregation will then make suitable provision for the different cases, either by itself dispensing in individual instances, or, where a true and proved need renders it advisable, by giving standing faculties to the Ordinaries themselves". It is plain that the case of our correspondent is one of those in which the Holy Office invites an application through the Ordinary. The two factors of the situation emphasised by him, physical weakness and travel between Masses, are referred to explicitly in the letter. It should be noted that the Congregation contemplates not only the case of bination but also the case in which the priest is celebrating only one Mass on Sundays or days of precept, but must do so at a somewhat late hour (*tardiore hora*). In view of the Congregation's definite invitation, priests or Ordinaries should not be diffident to seek a dispensation when the required conditions are verified. The priests' age does not enter into the question and certainly the dispensation is not reserved for aged priests.

2. The purpose of such a dispensation is the general good, not the private devotion of a priest. "The relaxation of this most important law is to be granted only when the spiritual good of the faithful shall demand it, and not for the private devotion or benefit of the priest himself". Therefore, it could be taken for granted that a dispensation would apply only on Sundays and days of precept, not on week days, except in some extraordinary circumstances which would have to be specified in the concession.

3. The query concerning the ablutions may be disposed of readily. The ablutions may be taken in the first Mass in virtue of such a dispensation. It has been noted already that in more urgent cases the Ordinaries are empowered to act on their own initiative. "Moreover, for more urgent cases in which there is not time to have recourse to the Holy See these faculties are here and now granted to Your Lordship to be exercised by yourself, but under a sense of grave responsibility. The following conditions, however, must be observed:—

- (a) That permission be given only for liquid refreshment excluding intoxicating drinks;
- (b) that the danger of scandal be effectively removed;
- (c) that the Holy See be notified of the dispensation as soon as possible".

The colleague's rejection of the proposal to take the ablutions is based on the first of these conditions. However, there is no reason to doubt that the ablutions may be taken, as a subsequent declaration was issued by the Holy Office on this matter.

"Whether priests who are dispensed from the Eucharistic fast for the second Mass may take ablutions at the first Mass". Reply: "In the affirmative". (16th November, 1923.)

4. In order to take the prescribed tablets as well as liquid refreshment, the terms of the dispensation would need to specify medicine, as well as drink. "*Per modum potus vel medicinae*". In view of prevailing practice, it would appear most unlikely that such a request would be refused.

5. Finally, to answer the question of our correspondent as to how such an application must be made, the simple reply is that he should refer the matter to the Ordinary. If the latter possessed the requisite faculties, he may give the dispensation forthwith. Otherwise, he will forward the request to the Holy Office, setting out all the relevant circumstances of the case. If it is to be considered a more urgent case, the Ordinary may grant the dispensation himself forthwith, but he must furnish a report subsequently to the Holy Office.

JAMES CARROLL.

Liturgy

QUESTIONS ABOUT BENEDICTION.

Dear Rev. Sir,

Could you please answer the following two queries regarding Benediction of the Blessed Sacrament:—

I. When the monstrance is placed on a throne over the altar, is it correct for the celebrant to take the humeral veil before going up to the altar for the blessing, or should he rather first place the monstrance on the table of the altar and then take the humeral veil?

II. Do the rubrics give any directions as to the manner of giving the blessing with the monstrance?

MINISTER.

REPLY.

I. The *Altar Manual and Benedictionale* compiled by the Committee appointed by the IV Plenary Council of Australia and New Zealand provide the answer to this question. 'If the monstrance has been enthroned, after the *Deus qui nobis*, without receiving the humeral veil and without genuflecting, the priest ascends to the predella, genuflects, mounts the steps, takes the monstrance, places it on the altar table, comes down from the steps, genuflects, kneels on the edge of the predella, receives the humeral veil, rises and imparts the Benediction... If it is necessary to go round to the back of the altar to fetch the monstrance, the priest, after the *Deus qui nobis*, genuflects on one knee, goes round *in plano* to the back and returns with the monstrance by the side steps to the centre of the altar, places it on the corporal, genuflects and kneels on the edge of the predella to receive the humeral veil. He then proceeds as above'. (p. 29).

II. In 1676 the Sacred Congregation of Rites was asked whether the following method could be observed in blessing the people with the Blessed Sacrament: the priest stands facing the people with the monstrance held before his breast, then he raises it slowly, not higher than his head but to the level of his eyes. In the same fashion he lowers it below his breast and again raises it before his breast. Next he moves it towards his left shoulder, then towards his right shoulder, and again returns it before his breast, where he pauses for a moment and then completes the circle and places the monstrance on the altar. This method of giving the blessing had been recommended by several rubri-

cists. The Congregation replied that the method could be followed, but if it was not the method described in the *Caeremoniale Episcoporum*, lib. 2, cap. 33, n. 27, should be adopted, namely, the Celebrant simply makes the sign of the Cross over the people with the Blessed Sacrament (Dec. 1563).

Commentators on the rubrics unanimously assert that in making the transverse arm of the sign of the Cross with the Blessed Sacrament, the priest should not turn towards one side or another, but without moving his feet or body he should make the sign of the Cross in the same manner as when he gives the blessing at the end of Mass. The authors likewise advise the priest to ensure that he takes the ends of the humeral veil when holding the monstrance as this is necessary for the free movement of the arms. The monstrance is held with the right hand at the node and the left hand at the base.

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TITULAR FEAST OF A CHURCH-SCHOOL.

Dear Rev. Sir,

The building that serves as a parochial church in my newly erected parish is a church-school. Should I celebrate the feast of the Titular Saint as a double of the 1st Class?

PAROCHUS.

REPLY.

In order that the titular feast of a church should enjoy the liturgical privileges of a Titular, the church must be consecrated or at least solemnly blessed. As it is not customary to solemnly bless a church-school the feast of the Titular is not observed as a double of the 1st Class.

If the church or oratory in which Mass is said has not been at least solemnly blessed, the name of the Titular is not mentioned in the prayer *A cunctis* when this is prescribed by the rubrics (*S.R.C.* 3752, 1-2; 4110).

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FORM OF SCAPULAR MEDAL—BLESSING OF THROATS.

Dear Rev. Sir,

I was recently requested to bless a medal, in the form of a greek cross, one arm of which was intended to be a scapular medal, another a miraculous medal, etc. Is it permissible to bless such a medal? Could

you also give some indication of the manner of blessing throats on the feast of St. Blaise?

IUVENIS.

REPLY.

I. The medal in question is apparently intended to be a combination of a scapular and miraculous medal, but it would not seem to be permissible to attach either blessing to it. The decree of the Holy Office approving the use of the scapular medal, stated that the front of the medal should bear an image of the Sacred Heart, and the reverse an image of Our Lady (*A.A.S.*, iii, pp. 22-23). The medal described by IUVENIS does not measure up to these requirements and could not be blessed as a scapular medal, nor as a miraculous medal, for the same reason.

11. The Ritual contains a formula for the blessing of candles on the feast of St. Blaise. In many places it is customary to give the blessing immediately after Mass on that day, however, the blessing may be also given on other days of the year (*S.R.C.*, 3rd March, 1936.). It was formerly prescribed that the candles held close to the throat should be lighted while the throat of each person is being blessed, but this is no longer required (*S.R.C.*, 16th January, 1936; 3rd March, 1936).

If the blessing takes place immediately after Mass on the feast of the Saint, the celebrant, having removed his maniple, will bless the candles at the epistle side of the altar, using the formula given in the Ritual. After sprinkling the candles with Holy Water, the Celebrant removes his chasuble and then takes the two blessed candles, arranges them in the form of a cross, and while holding them close to the throat of each one to be blessed he recites the prayer: 'Per intercessionem sancti Blasii...'. The sign of the cross at the words, 'In nomine Patris, et Filii, et Spiritus Sancti', may be made either with the candles or with the right hand, the left hand still holding the candles close to the throat. As mentioned above the candles need not be lighted, however, some writers state that the earlier practice of using lighted candles may still be followed (cfr. *Ephem. liturgicae*, li (1937), p. 65).

Should the blessing be given on the feast of St. Blaise after a Mass not celebrated in red vestments, the Celebrant must remove chasuble, stole and maniple and then put on a red stole for the blessing. A red stole is worn over the suplice whenever the blessing is given at other times.

BLESSING OF 'EASTER WATER'—BLESSING OF FONT ON
VIGIL OF PENTECOST—ANTICIPATION OF RESTORED
EASTER VIGIL—OMISSION OF PROPHECIES.

Dear Rev. Sir,

A reply to the following questions would be appreciated:

I. In churches where there is no font, would it be lawful to bless 'Easter Water' and omit the addition of the Holy Oils?

II. Is it true that there is no obligation to bless the baptismal font on the vigil of Pentecost?

III. Would a grave and public reason be verified in a religious house to allow the Bishop to permit the rite of the restored Easter Vigil to commence at 8 p.m.?

IV. May the faculty to omit the prophecies on Holy Saturday be used in the restored Rite?

DEFENSOR.

REPLY.

I. The rubric of the Roman Missal immediately after the Prophecies, states: 'si ecclesia habuerit Fontem baptismalem, Sacerdos benedicturus Fontem accipit Pluviale...' A further rubric provides for the arrangement of the ceremony when the blessing of the font is omitted: 'ubi vero non est Fons baptismalis...' Furthermore, two decrees of the Sacred Congregation of Rites explicitly deal with the matter. The one forbids the practice of blessing Holy Water on Holy Saturday or the Vigil of Pentecost with the rite peculiar to those days, without the infusion of the Holy Oils; the other states that it is not allowed on these same days to substitute the ordinary blessing of Holy Water between the *Exsultet* and the Mass in place of the rite of the Missal (3272 and 3271).

II. The Blessing of the Baptismal Font on the vigil of Pentecost may be omitted only in those churches in which the rite of the restored vigil of Easter is observed, elsewhere the obligation of blessing the font remains as before (*Ordo Sabbati sancti* (1952) Ordinationes, iv, 12; S.R.C. 3331).

III. Reasons urging the earlier performance of the ceremony in a religious house would scarcely be public, they affect only the community of the house. They are hardly likely to be grave reasons, but merely the inconvenience associated with the disturbance of the normal routine of the house. If the superiors are satisfied that it would be unwise to have the Rite at midnight, they are quite free to have it on Saturday morn-

ing according to the Rite contained in the Roman Missal. A midnight Mass at Christmas is not considered difficult in an Institution; neither is a night function at Easter likely to cause any great upset.

IV. It is difficult to see that the reasons which supported the former dispensation to omit the prophecies have the same weight. There is a vast difference between twelve prophecies and the four prophecies of the restored Rite. The new Rite was especially prepared to provide for the pastoral needs of our times, and it has been generally acclaimed as succeeding in achieving the purposes for which it was intended.

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PRIVILEGES AND INDULGENCES AT TIME OF EUCCHARISTIC CONGRESS.

In view of the celebration of the National Eucharistic Congress in Sydney this year, it may be of use to recall some of the privileges and indulgences available to those who take part in the Congress and to others who are not actually present. The benefits are contained principally in an Apostolic Letter of Pope Pius XI given at Rome on 7th March, 1924.

I. In the place where the Congress is being held:

During the Congress, the faithful in the place where it is being held may gain the following indulgences:—

A plenary indulgence, once only, under the usual conditions, i.e., Confession, Communion, visit to a church or public oratory and prayer for the Pope's Intention.

A plenary indulgence, if the faithful devoutly take part in the solemn Eucharistic procession with which the Congress usually closes, and in addition go to Confession and receive Holy Communion.

A plenary indulgence under the usual conditions for the faithful who are present for the solemn Papal Blessing and who receive it devoutly.

An indulgence of fifteen years if they visit the Blessed Sacrament exposed for public veneration, and recite five times the Our Father. Hail Mary and Glory be to the Father and recite the same prayer once for the Pope's Intention.

An indulgence of seven years if they participate in any sacred function or gathering of the Congress.

An indulgence of a hundred days for those who perform any work of religion in a spirit of penance for the success of the Congress.

II. The faithful throughout the whole country in which the National Eucharistic Congress is being held may gain a plenary indulgence once, under the usual conditions, from the day of the public opening of the Congress until and including the closing day, if they visit a church or public oratory and pray there for the success of the Congress. Moreover, they may gain an indulgence of three hundred days as often as they pray for the success of the Congress or perform some good work.

Among the privileges granted during a Congress are the following:—

All priests who take part in the Congress may, in the place and during the period of the Congress, celebrate the votive Mass of the Blessed Sacrament as a votive Mass *pro re gravi*. (Those taking part in the Sydney Congress may then celebrate the votive Mass of the Blessed Sacrament each day from 13th to 19th April inclusive. The Gloria and Creed will be said and the Preface of the Nativity. On Sunday, 19th, a commemoration of the Sunday will be added, and the last Gospel will be the Gospel of the Sunday. No commemorations will be added during the week, except an *Oratio imperata pro re gravi*, if prescribed, which will be added on all days).

If during the Congress there is public Exposition of the Blessed Sacrament for an entire night, a Mass may be celebrated at midnight, and Holy Communion may be given those who desire to receive It. Priests who are present at the Nocturnal Adoration may celebrate Mass immediately after the midnight Mass or after 1 a.m. Clerics in sacred Orders and religious who are bound to the recitation of the Divine Office may recite during the Nocturnal Adoration the Office of the Blessed Sacrament in place of the proper Office of the day.

Ordinaries, according to their prudent judgment, and if they consider it expedient, may allow priests remaining in the parishes in the absence of those attending the Congress to celebrate two Masses even on week days.

All visitors taking part in the Congress are dispensed from the laws of fast and abstinence, even during their journey. As for the residents of the place in which the Congress is held, the Local Ordinary may use the right of dispensation given Him by the Code of Canon Law, Canon 1245.

P. L. MURPHY.

Homiletics

LENT.

With the coming of Lent we pass once more into that season in which the Church intends us to prepare to celebrate the Easter festivals, the mysteries of the Passion and Resurrection of our Divine Saviour. We must purify our minds and hearts that we may more worthily unite ourselves to these mysteries. So cleansed we shall rejoice with Christ in His victory over sin and the Devil; we shall draw more abundantly from that fountain of divine grace that springs from the redemptive work of Christ. Lent must mean for each of us a time of greater spiritual effort. 'Behold, now is the acceptable time', the Church exhorts us, 'behold, now is the day of salvation: in these days, therefore, let us conduct ourselves as God's ministers, in much patience, in fastings, in watchings, and in charity unfeigned'. Let us then consider what truths the Church sets before us in the liturgy of this holy season.

In the gospel of the first Sunday of Lent we read St. Matthew's account of the fast of our Lord in the desert and of His being tempted by the Devil. This encounter between the Saviour and Satan readily reminds us of the Evil Spirit's seduction of the first man and woman in the garden of Paradise. Where the first Adam succumbed, Christ, the new Adam, resists the attacks of the Tempter. The temptation in the desert is the prelude to the struggle between Christ and the Devil that will reach its climax on Calvary. From the beginning until the end of Lent we are witnesses of this struggle between Christ and His Adversary. The words and actions, the preaching and miracles of Christ are all directed towards one end, to deliver men from the dominion that the Devil exercises over them by sin and its consequences, suffering and death. St. Peter characterised the work of Christ, in those words of the Acts of the Apostles: 'He went about doing good, and curing all those who were under the devil's tyranny' (10, 38). Christ healed the infirmities of the body that He might reaffirm His power over the souls of men and strengthen them against the further attacks of the spirit of darkness. Christ rebuked and castigated the pride and hypocrisy of the leaders of the Jewish people, because their conduct towards Him clearly showed them for what they were, the accomplices of Satan.

The mystery of Lent, is the mystery of the victorious struggle of Christ against the Devil. It is that mystery that we must renew in our personal lives; Christ lives on in His Church, he will overcome the Devil

again in our souls by the power of His grace. Christ struggled with Satan, that we, in our turn, might struggle; He conquered that we might likewise conquer. The life of the christian on this earth is, at all times, a struggle, and that very fact demands that during Lent we should intensify our effort, in order to insure that we will retain the mastery.

We must be on guard lest we underestimate the strength of our enemy. He knows how to launch his attacks at the moment when we are least on our guard. He did not hesitate to tempt the Son of God Himself; he exploited the hatred and jealousy of the Jews; he will to-day use every means at his disposal to ensnare the innocent. The world in which we live savours more of the spirit of evil than of the spirit of Christ. There is no need to enumerate the various features of modern life that bear the mark of the Devil's influence. Besides these external dangers, there is also the danger from within ourselves. Our Baptism made us children of God, it delivered us from the slavery of Satan, however, he has not surrendered all control over us, for within us there remain those evil inclinations of which our sins are the fruit. These he will use to further his evil designs whenever the opportunity offers.

In spite of all the obstacles we must not flinch. We must place our trust in Christ. If the Son of Man allowed Himself to be tempted, it was in order to teach us by His example and to strengthen us by His help. Our strength shall be as great as the measure of our confidence in the assistance of God. We do not fight alone. Our membership of the Church secures for us the companionship of those countless christians who march under the banner of Jesus Christ.

The weapons that we need in this battle are fasting and prayer. These are the very weapons recommended by Christ Himself as the most effective in our struggle with the Devil. So the Church on Ash Wednesday invokes the divine assistance 'that as we do battle with the spirits of wickedness, we may be defended by the aids of self-denial'. Fasting not only enables us to appease the divine justice, but is also a most efficacious remedy against the forces of our lower nature. Experience has taught us that so many of our temptations can be overcome only by mortification of our flesh. This we recognize, when in union with the Church, we beseech God 'that the dignity of our human nature, impaired by intemperance, may be restored by the practice of wholesome self-denial' (Prayer, Thursday of Passion Week). Together with fasting, we have the weapon of prayer. Success in our combat will depend ultimately on the help we receive from God. 'Without me you can do nothing' was

the warning of Christ. The help we need will come in answer to prayer. Ours must be the prayer of the Psalmist: 'Look down, O Lord, to help me; let them be confounded and ashamed that seek after my soul to take it away; look down, O Lord, to help me' (Ps. 39).

In union with Christ, and supported by His grace, we shall join battle with the Evil One, and as Christ was victorious, so we, too, by fastings and prayer, shall become sharers in His victory.

P. L. MURPHY.

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SHORT NOTICE.

CHRIST'S APPEAL FOR LOVE to His humble Servant Josefa Menendez, Religious of the Sacred Heart; translated by L. Keppel, 1951. Sands, 175 pp. 7/6d. (Eng.).

A peaceful reviewer may well feel hardly used when asked for a written opinion on a book that has caused controversy in religious circles both in England and Australia—and probably elsewhere. For this book contains, besides a short biographical sketch of Sister Josefa, extracts from the larger book that was widely discussed—*The Way of Divine Love*. Many priests and Religious thought highly of it; but an equal number seemed doubtful, not of the holiness of the little Sister—that rings true from the mint of suffering, but of the wisdom of allowing such a book on the general market. The way of the visionary is a slippery path, and not for the curious acquaintance of seculars, however pious they may be.

As a foreword is a short letter from the Holy Father in the year 1938, when he was Cardinal Pacelli, expressing the hope that the pages the *The Way of Divine Love* "would efficaciously contribute to develop in many souls a confidence ever more complete and loving in the infinite mercy" of the Sacred Heart. To which we may all say, Amen. The biographical sketch in the smaller book under review gives us the touching picture of a genuinely humble soul. As for the revelations, not everyone is competent to express a judgment of such *secret sentiers*.

Perhaps as a final word: If you enjoy reading the private revelations of ecstasies, you will enjoy these pages; but if you like plodding along in the Cloud of Unknowing, you will find them too wordy.

M.O.

Notes

The reasons St. Thomas gave for the newly instituted Feast of Corpus Christi are those he would give for that greater, modern solemnity of the Blessed Sacrament, a Eucharistic Congress. They are found in the First Lesson on Feria VI within the EUCHARISTICA. Octave of the Feast and may be summarized as follows: (1) to pay homage to Him who is present in a manner beyond all expression, (2) to praise the divine Power, which works so many wonders in this one Sacrament, and (3) to give God the thanks we owe Him for so salutary and so gracious a gift.

Food for the Road.

As mentioned in the last issue of these Notes, the name *Viaticum* is applicable to Holy Communion in any circumstances and not only when administered to the dying. The Roman Ritual makes a distinction between administrations *per modum Viatici* and *non per modum Viatici*, it is true, a usage of terms based on a special sense of the word *via*, as meaning the brief, momentous passage from this life into eternity. But the ordinary meaning of *via* in theology is the period of probation, our whole mortal life. This life is the *via*, or road, and the next is the terminus. The word "*viaticum*" is, of course, derived from "*via*".

Viaticum is a common noun, meaning provision for the road, particularly food. The Eucharist is thus always *Viaticum* in an eminent sense of the word, for it is food for the road of life. So the Catechism of the Council of Trent explains that this Sacrament was called *Viaticum* for two reasons: "both because it is the spiritual food that sustains us in the pilgrimage of this life, and because it opens the road to eternal glory and happiness" (*De Sac.*, IV).

In its effects, the Blessed Eucharist resembles food for the body, producing, as it does, analogous effects in the spiritual life. Our love of God is continually subjected to the wear and tear of egoism and passion, and Holy Communion is designed to remedy this by communicating to us Christ's own love for God. (In this, as in every other respect, we cannot understand the Eucharist if we view the Sacrament simply as God, without distinguishing between God and the Mediator, Christ.) The Bread of Life imparts a supernatural energy to go forward to the

end of the road, and thus the Eucharist may well be called, together with its many other names, the Sacrament of Perseverance.

A helpful illustration and figure of this aspect of the Eucharist was the miraculous food supplied to the prophet, Elias, as he lay exhausted and despondent under a juniper tree. The man who had fought so hard in the cause of the true religion now asked God to let him die. An angel brought him a simple refecton of bread and water, reminding the prophet that he had still a long way to go, and in the strength of that food Elias walked through the desert for forty days and forty nights until he reached the mountain of God, Horeb (3 Kings, XIX). The Angel of the Covenant, Christ, has provided His Church with Bread from Heaven, to confer the strength to bear us on, through the desert of this life, to the blessed vision of God.

Our Daily Bread.

Any authority would allow that the petition of the Our Father, "give us this day our daily (or 'supersubstantial') bread", could be accommodated appropriately to the Blessed Eucharist, although the Catechism of the Council of Trent understood "bread" as temporal requirements. At a time when our thoughts are especially turned to the Blessed Eucharist, it is interesting to recall, without necessarily advocating the view, that some Fathers understood "bread" in a purely spiritual sense, to signify the word of God, sanctifying grace, and in a special manner the Bread from Heaven—an interpretation which would put this fourth petition of the Lord's Prayer on the same high level as the remaining petitions.

A passage to this effect from a Sermon (No. LXVII) of St. Peter Chrysologus is worth translating and quoting at some length. It runs thus: "*Give us this day our daily bread.* He who gave us Himself as our Father, who adopted us as His sons, who made us heirs of His goods, who elevated our title and endowed us with His dignity and His kingdom, is He who taught us to ask for our daily bread. In God's kingdom, what is it that human poverty seeks amongst the gifts of God? Does so good, so loving, so liberal a Father grant bread to His children only if they ask Him? What about that other saying, 'Be not solicitous what you shall eat or drink, or what you shall put on' (Mt. VI). He would be ordering us to ask for what He told us not to think about. Our heavenly Father, then, is urging us, His heavenly children, to ask for the heavenly Bread. He said, 'I am the Bread which came down from heaven' (Jo. VI). He is the Bread which was planted in the Virgin,

was fermented in His humanity, kneaded in His passion, cooked in the furnace of the tomb, which is preserved in the churches, brought to the altars, the Bread which daily provides the faithful with heavenly food" (P.L. 52, 392).

"Custodiat Animam Tuam".

One of the best-known effects of Holy Communion is preservation from sin. This effect is produced (1) by promoting in us the outlook, or mentality, of Christ as opposed to that of the world, (2) by increasing, through the acts we make during Communion, the fervour of charity, whereby concupiscence in all its forms—not only in one form—is counteracted, and (3) by rendering us "terrible to the devil". The Council of Trent taught: "He (Christ) willed this Sacrament to be received as the spiritual food of souls, whereby they might be nourished and strengthened, living with His life . . . and also as the antidote to free us from daily sins and to preserve us from mortal" (D. 875).

The Liturgy very frequently mentions this effect. The Postcommunion prayers are rich in expressions like *infirmittatis auxilium*, *munimen*, *muniamur*, *defendas*. In the Canon, the priest says before his Communion, "*prosit mihi ad tutamentum mentis et coroporis*". Especially noteworthy is the formula we use in administering the Sacrament, whether to others or to ourselves: "*Corpus Domini Nostri Jesu Christi custodiat animam tuam (meam) in vitam aeternam. Amen*".

This beautiful formula accompanies the brief ceremony of making the sign of the Cross with the Host above the ciborium, before the recipient, the words and action together constituting a venerable sacramental. A 9th century biographer of St. Gregory the Great, John the Deacon, relates that similar words, denoting the protective efficacy of the Sacrament, were used in antiquity.

This sacramental is a very special way of blessing the recipient with the Sacred Host. It is in fact a particularized *Benedictio cum Sanctissimo*, or what in English is less accurately called Benediction of the Most Blessed Sacrament, and it might well be called the Little Benediction. Comparatively few of the faithful, probably, are aware of it, being accustomed to think of Benediction as the distinct service called by that name. Of the two forms of blessing with the Most Holy Sacrament, I cannot but think that the more precious is that little, often unnoticed benediction which the minister of the Sacrament gives to each one individually, signing him and praying that Christ's Body may protect him unto eternal life.

Other Effects of Holy Communion.

Medieval teachers often summarized doctrine in verses to aid the learner's memory. The effects of the Eucharistic Sacrament were recapitulated by David of Augsburg, a contemporary of St. Thomas, thus:—

*"Inflammat, memorat, sustentat, roborat, auget
Hostia, spem purgat, reficit, vitam dat et unit;
Confirmatque fidem, munit, fomitemque remittit:
Quot stellae in coelo vel guttae in flumine fontis,
Tot sacramenta tui reperies in corpore Christi".*

Like St. Thomas (III, 79, 1), David of Augsburg, a Franciscan, makes special mention of life—*vitam dat*—which is not surprising, seeing that our Lord himself assigned spiritual vivification as *the* effect of the Eucharist, the Bread of Life. When we read the great promise in *John*, VI, we ought not to be content to see there only the emphatic affirmation of the Real Presence and to pass over the reason Christ gave for His presence, namely, to give life to the world. But authors commonly do this, and they do it because they are strangely unwilling to admit that the Eucharist is the principal medium of salvation among the sacraments.

In an article in the *A.C. Record* of October, 1930, I essayed the case for that necessity of the Blessed Eucharist which springs from the very economy of salvation and not merely from a precept. The opinion rests ultimately on the words of Christ in *John*, VI, which asserted that only through the promised Bread from Heaven could life be had. Life in the supernatural order means sanctifying grace here and glory hereafter. In the special Congress number of the *Record*, next April, I hope to throw a little more light on the subject in the course of an article, entitled "The Sacrament of Glory".

Omne Delectamentum Habens.

The manna which miraculously fed the Israelites for forty years in the desert is one of the most obvious figures of the Blessed Eucharist, and those who have seen the Passion Play at Oberammergau will recall the beautiful tableau, prior to the Last Supper scene, representing this figure. Our Lord in effect said the manna was a type of Eucharist. When the Capharnaïtes challenged him to match the "sign" Moses had obtained for their fathers, Christ declared that the manna which they had called "bread from heaven", quoting the Scriptures, was far short of the Bread He would give, for this was from the very heaven of God,

and, furthermore, it was to confer a share in God's own life. "Amen, amen, I say to you: Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven and giveth life to the world" (John VI, 32-3).

The Israelites evidently treasured the memory of the manna, of which a portion had been placed in the Holy of Holies as a memorial to future generations. The Book of Wisdom, in recounting God's favours to His people, as contrasted with His punishments of the Egyptians, made special mention of the manna, using words which the Church now applies to the Eucharistic Manna. This is the relevant passage: "Thou didst feed thy people with the food of angels, and *gavest them bread from heaven* prepared without labour; *having in it all that is delicious*, and the sweetness of every taste. For thy sustenance showed Thy sweetness to Thy children, and serving every man's will, it was turned to what every man liked" (Wis. XVI, 20-1).

Just as the property was attributed to the manna of satisfying every individual taste, so the Eucharist imparts to every rightly disposed recipient the grace he hungers for, and thus *omne delectamentum in se habet*.

C. ROBERTS.

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With the death in November, 1952, of Charles Maurras, a figure has been removed from the French political and literary world, who for the last fifty years has attracted attention. Charles Maurras was born in 1869 in Provence, at the little town of Martigues. He CHARLES MAURRAS was educated at the episcopal college of Aix, which had two future Academicians in the classes of that period—Henri Bremond, the future Abbé Bremond, and Maurras.¹ Their master, the future Bishop Penon, gave the palm to Maurras, but it was a photo-finish. Maurras became deaf as a boy, and this disability forced him to find his mental food in printed matter, besides developing his critical faculty in an abnormal way. To the grief of his masters and friends, Maurras early lost belief in his religion. In

¹Bremond was first a Jesuit. He remained linked with George Tyrell, and it will be remembered he figured in an incident at Tyrell's burial. He has left a magnificent study in ten volumes of the religious sentiments among the French during their long religious history. Superb writer, he could at times write in a flippant and offensive manner. Maurras and he disliked one another with all the venom of old friends.

1885 he made his way to Paris, where until 1940, he was engaged in newspaper and literary work. He became the acute, well-informed and ferocious critic of the Third Republic—the ‘republic of comrades’, as he called it, when the State was possessed and used by Freemasons for their own advantage. He found a team-mate for his life’s work in the person of the turbulent, at times captivating and generous, pamphleteer that was Léon Daudet, the son of the celebrated novelist, Alphonse Daudet. With kindred spirits, Maurras and Daudet founded the newspaper, *L’Action Française*. (Was Maurras the first to use the term ‘Action’ for vigorous attack and defence in the world of ideas?) Day in, day out, Maurras wrote the big political article of the paper, whilst every day in another section of the paper he practised the gentle art of making enemies by his severe criticism of other newspapers’ opinions. Daudet contented himself with a daily article which passed from murderous attacks on political opponents to generous reviews of young men’s literary efforts. At night Maurras reigned on the second floor of the *Café de Flore*, when he interrogated, and was interrogated by, the young men of the University. Maurras, Jaurès and Péguy fought to possess the coming generation. By 1914, Maurras, with his logical attack on the abuses of democracy, had become a power within the State.² After the war, the battle continued, but as disciples said, for instance Bernanos, when is the battle to cease in print, and when does it start in the street? In 1926 came the great catastrophe—the condemnation of *L’Action Française* by Rome. While the movement was essentially political, the *Action Française* sought to identify the Church with its plans; likewise it attracted numbers of Catholic young men and women to its doctrines and institutes. Maurras never made any secret of his unbelief. He had early in the century published certain books containing very objectionable passages to Christians. These passages he had (no doubt by fears for the future) removed from later editions. However, it was a strange situation that Maurras and his ideas were predominant among Catholic youth. Cardinal Andrieu of Bordeaux opened the attack by a resounding letter, which Maurras proceeded to demolish piece by piece, as the

²Maurras was the defender of Order. In literature, he bitterly attacked the Romantics, who had placed sensibility above intelligence; in religion, he was the enemy of Protestants (free examination) and the Jews (the Jews are revolutionary, and seek always their own advantage); in politics, disorder is symbolised by the Revolution and Democracy (Absolute Liberty is a dream; particular liberties are real). Maurras claimed that he was no advocate of tyranny, but that his system was to produce an equilibrium between order and liberty.

letter left a good deal to be desired.³ Then Pope Pius XI spoke; the *Action Française* refused to submit. It had never fought fairly, so in this battle it outdid the anti-clericals in its bitterness and unfairness. The movement flared up again in 1934 during the Stavisky riots, while Maurras, himself, entered the French Academy for his literary and poetical work. Just before the last war, Maurras and the movement made their submission to Rome, thus lifting the ban on the newspaper, although certain books of Maurras and Daudet remained on the *Index*. The defeat of France found the 'most French of the French' as Marshal Pétain called him on the side of Vichy. Léon Daudet died during the war (1942), leaving behind him the many volumes of his picturesque and biased *Memoirs*, his unworthy novels, which are mainly in the *Index*. The last fact astounded Daudet, the 'integral' Catholic, who had a good deal of Numa Roumestan, his father's unforgettable creation, in his make up. After the war, Maurras was tried on a charge of treason. The evidence appeared very sketchy. He was imprisoned as a State prisoner, being released a year before his death. Maurras published his last volume of poems this year with the same classical perfection.

A life's work! The yellowing pages of the *Action Française*, the long forgotten figures of the past, the violence, the abuse, the fine criticism, the superb language, the influence over a generation, the prayers of Pschiari, the applause of young men—these are what Charles Maurras gained from his life of toil. Maurras was a bachelor. He lived for his ideas. He was no seeker after vulgar things, and at times his terrible invective defended the weak, the good and the innocent. The waste of a brilliant life? One thing is certain in Maurras, a great theologian, a great philosopher was lost. Sometimes reading him you feel if only he would devote himself to literature and history how wonderful it would have all been! But Maurras, one can feel sure, would say that his life was devoted to ideas which he defended to his last breath—ideas that will outlive him, that will work always in the body politic. His devotion and industry are inspiring. Yet how sad it was for those who had learnt something from him, who had prayed for him, to read the words: Charles Maurras is dead. They remembered the words of his former disciple,

³The Cardinal's letter had been inspired by the Belgian, Passelecq, and errors had been taken over. Passelecq had been a correspondent of Mgr. Benigni and the *Sodalitium pianum* (See, J. Brugerette, *Le Prêtre Français et la Société Contemporaine*, Vol. III, p. 679/704.) (Paris, 1938). Maurras's political views were admired by several of the French bishops and also by the celebrated theologian, Billot. They were, of course, dismayed by his religious stand.

Georges Bernanos, who felt Maurras owed much to his disciples, because they had risked all, even their salvation, for M. Charles Maurras.⁴ It would be a heavy burden to carry. (Since writing the above, the *Tablet* of November 22, 1952, arrived with the following information: "Maurras....died....after receiving the last Sacraments and reciting the *Confiteor*. He saw a priest....very frequently during the last weeks of his life.")

T. VEECH.

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SHORT NOTICE.

QUATRIDIUM EXERCITIORUM SPIRITUALIUM PRO SACERDOTIBUS, by C. Henze, C.S.S.R. Rome (Centro Edit. Redentorista), 1952, 170 pages. 300 lire.

The author preached these fourteen meditations in the College of St. Peter, Rome, before fifty young priests *a terris Missionum Asiae et Africae et Oceaniae*. They were preached in Latin of necessity, and also the author is one who deplores that preaching in Latin—a simple easy flowing Latin—is becoming a lost art. He at least practises the art with gusto. The sermons are based on the petitions of the *Our Father*, and even in print retain a good deal of life and warmth. The sermons were most carefully prepared and are based on a wide reading, which the preacher indicates in various footnotes. He is an advocate of a *latinitas simplex ac facilis*. Here is an example of his style: Ita, intrate toti in haec exercitia! Non modo dimidia vestrae animae pars, si ita loqui fas est, ergo 50% vestrae energiae intret, nec solum quattuor ex quinque partibus (80%), sed intrate toti, "cento per cento" (100%)! The deep sincerity of these meditations, and their freshness, make them valuable spiritual reading.

T.V.

⁴Bernanos was one of the early *Camelots du Roi*. He left the movement and became an insurance traveller. It was in trains and cafés that he wrote his early novels—for instance, *The Diary of a Country Priest*—which won Léon Daudet's enthusiastic applause. Bernanos was a great soul, but he was against the world. Was Bernanos the inventor of the modern fashion of dealing with priests in novels?

Book Reviews

THE PEOPLE'S PRIEST. John C. Heenan. London, Sheed and Ward, 1951. Pp. 243. 12/6 Eng.

It is a truism that the art of being a good pastor can be learnt only from personal experience. There is no denying, however, that much is to be gained from the experience of others. And because most qualified men are understandably hesitant to talk, a book which contains the maxims of practical wisdom in this field is a necessity. It is for this reason that the work under review is thoroughly recommended. It misses no aspect of parish life, and it is surprising what a wealth of insight and detail attends every topic.

The author first laboured as a priest in the diocese of Brentwood, then became Superior of the Catholic Missionary Society of England. In this latter capacity he was renowned not only as a zealot for conversion but also as an orator and preacher. Since the publication of this book, he has been elevated to the See of Leeds. This record in itself points to the authority with which the author can speak on all matters of parish life.

The title suggests the inspiration that is proposed to aid the priest when the drudgery of routine threatens to discount the benefit of experience. The priest is ordained for the people. He is their servant. It is this high and noble ideal of selfless service that pervades every chapter of the book, and it is this which should color the many and varied human relations that are the lot of the parish clergy.

The People's Priest is excellent reading for a priests' retreat. It is not too much to suggest that it may be used as a text book of pastoral theology in seminaries. It could well become a handbook of all engaged in parish work.

P.F.

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THE CHURCH IN THE ROMAN EMPIRE, Vol. II, by J. R. Palanque and P. de Labriolle. Translated by E. C. Messenger, London, Burns Oates, 1952, pp. 731. 25/-.

The first volume of this work was recently reviewed in the *A.C.R.* It was concerned with the general history of the Church in the 4th century. This volume deals with the internal history of the Church—

the origins of early monachism in the East and West, Morality and Spirituality, Christian Culture, a survey of the great sees. Perhaps Church history would not be regarded as hard tack exclusively for men in black if the internal history of the Church was more appreciated. Men in those times did not spend their days going from council to council making and abolishing heresies for the sake of Denzinger. From the first page Pierre de Labriolle takes us in hand and we are placed East of Suez (or almost), but the Ten Commandments are very much in evidence. We are in Egypt with St. Anthony in the desert. Thus began the form of life of the anchorites. The great saint sought solitude, but his fame attracted disciples. Hence he was ever on the move, pushing farther into the desert. His prayer and solitude were also broken by the attacks of the devil, sometimes in the form of animals, sometimes in human form. More insidious was the 'noonday devil', which about noonday inspires the hermit with *taedium*, so that "he looks all round him; he sighs when he realizes that none of his brethren comes to see him. He constantly goes out of his cell, and then re-enters it..." Having overcome that feeling, St. Anthony saw on occasions the four walls of his cell open, and the demons rushing upon him, in the form of lions, bears, leopards, bulls, asps and scorpions, with growls, hisses and terrifying noises. (The Flemish painters and Flaubert have delighted in such scenes, as also in one, often repeated in varied forms to other hermits, which fell to the lot of the grave Pachomius. One day in the desert of Scete, a young Ethiopian girl came to him, and sat on his knee. He boxed her ears, and at once she disappeared; but for the next two years Pachomius's hand had a horrible smell.). What was the defence of the monk? Prayer, fasting and vigilance, which would lead eventually to *apatheia*, when the monk, absorbed in God, was beyond the pursuits of the devil. How wonderful were the anachorites with their surprising exploits. Naturally a certain record-breaking spirit became noticeable in some of the hermits, particularly in the case of the famous Macarius, of Alexandria, whom Dom Butler called the 'recordmaker' of the desert. Macarius, hearing of the holy life of Pachomius and his cenobites, presented himself at the monastery and took up his position in the courtyard. There he stood day and night for weeks in prayer, eating a few cabbage leaves on Sundays! At last Pachomius came to him and said: "Depart from us, O holy man, you are Macarius! Pray for us". Macarius put it down as a victory, but one wonders. With Pachomius enters organisation with the necessity for constant work stressed as

means of fighting the devil's attacks. The Pachomian rule was revised by St. Basil, and monastic life was now well established under superiors with strict, but not over harsh, rules, which were constant. It would be in this form that the West would know the monastic life. In this book you will find abundant information, and a complete guide to the literature on the subject up to 1937, when the French edition was written. The other parts of the book are as well done, and the reader who buys the book will get his money's worth. Dr. Messenger's translation is careful and lucid. His recent death is a sad blow to Catholic readers.

T.V.

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THE STORY OF A SOUL, a new translation of the autobiography of St. Therese of Lisieux. Burns Oates, 1951, 205 pages. 10/6 (Eng.).

The Little Flower, perennial and refreshing, has blossomed in yet another book. This time in a new translation by the Rev. M. Day, Cong.Orat., of her Autobiography. As we might expect, there is a foreword by her special knight-errant, Father Vernon Johnson. He truly remarks of the Autobiography (published in 1899) that "men and women open the book, often quite casually, and are caught by the vivid clarity or simple profundity of some sentence in such a way that their lives are completely changed". For over fifty years this has been so, and its power has failed not even to this day. This new and cheaper edition of the Autobiography will thus be assured of a warm welcome from those who would like to share with the growing generation a book that has meant so much to themselves.

The new translation is good, avoiding the pitfalls of earlier translators whose rendering of expressions often gave a "frenchiness" that seemed to remove the saint from our company. All other books on St. Therese are books about a book, and we are grateful for them. But it is to the "Story of a Soul" that we should finally turn, reading it again, perhaps with more discernment as the years train us, leading us to the single, strong devotion of offering ourselves every day to do and suffer God's will in everything. With each reading of this autobiography we seem to apprehend the saint's message under a new stress. At one time it is the importance of the "little way" of spiritual childhood; at another, her complete abandonment to divine Providence. And as yet another reading it will seem that her message to the world is the dignity and

power of one human soul. The world to-day needs the message in all its plenitude; and we need not be surprised at its "unsearchable" content, since, according to Pope Pius XI, she is "a word of God to us".

If there is one conviction that we all need it is the primacy of "being" over "doing". This is to have the apprehending faith of the saints. They try to teach it to us in every language and in every age. The autobiography of St. Therese may be read as a commentary on Our Lord's own teaching of that truth, and all spiritual books that are worth reading come back to it. Cardinal Newman has kinship with our saint when he writes his conviction: "Let us raise the level of God's love in our hearts and it will rise in the world".

M.O.

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THE SEMINARIAN AT HIS PRIE-DIEU, by Robert Nash, S.J.
M. H. Gill & Son, Dublin, 1951. 312 pages. 15/-.

Pope Pius XI has said: "If the Church has good priests, she need have no fear for whatsoever else she may lack". With this in mind the author sets out to help the student for the priesthood to grow in the likeness of Christ. Firstly, the Model par excellence is presented vividly to the seminarian, to fan the flame of a desire to imitate Him, and, secondly, he is shown how to bring that desire to realization. For such a high calling only saints will do, or at least those sincerely striving to be saints. Even if ordination-day finds the student far short of the ideal, he can be confident, if he has honestly tried to put into execution the lessons taught in this book, that the resemblance to Christ is not altogether obscured by his own shortcomings.

The influence of St. Ignatius Loyola is evident in the plan and the spirit of the meditations. Each meditation is divided into three or four parts, each of which is sufficient for a half-hour of prayer and reflection. At the beginning of each meditation is a setting or composition of place in which Our Divine Lord is the dominant figure. These constitute a valuable part of the book, since attention is concentrated on Our Lord preaching and teaching, healing and comforting. A noteworthy feature is the constant use of appropriate examples drawn from the lives of Our Lady and the Saints and contemporary devout followers of Christ. Added to this is an attractive and able handling of the subject-matter with a clear exposition of each lesson to be learned.

In these times there is a great need for unworldly, self-sacrificing,

supernaturally minded priests. Fr. Nash is concerned to produce such priests who will be leaders in the modern world. The seminarian will be heartened by the fact that he is forearmed because forewarned, by an experienced and sympathetic apostle whose aim is to foster a deep personal love of Christ in his readers.

P.F.

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SAINTS FOR NOW. Edited by Clare Boothe Luce. Sheed and Ward, London and New York, 1952. 277 pp. Illus. 16/-.

The publishers of this book have gathered together a telling team of modern names which count to write about Saints in the idiom of the 1952's. Clare Boothe Luce, the noted American convert, heads the team and contributes a most interesting essay on Saints. She gives a list of her own particular guides among the saints, beginning with St. Augustine of Hippo, who is becoming more modern every year. The reader must not expect the old method of approach, as these essays are written to present Saints for people of this day. Each writer expresses his own point of view, and the resulting essays are refreshing and should have a wide appeal. The book aims to teach people that the Saints were once living beings, acting, not in a strange fashion, but in reality the most sane of people, who put first things first. The essays stretch from St. John (by Alfred Noyes), to St. Thérèse of Lisieux (by Karl Stern), taking in St. Augustine (by Rebecca West, who begins with the sentence: "The Mediterranean was a magic pool in the heart of the ancient world. The peoples who dwelt on its shores swam in it and sailed on it and breathed its salt, and were given the powers of magicians"), St. Simeon Stylites (by George Lamb, who as a boy in a Protestant school became fascinated with this recordmaker. St. Simeon's devotion to God, and his famous way of devoting himself to the task of loving God, delight Mr. Lamb), the saints of the Middle Ages, St. Hilda of Whitby, St. Francis (by Paul Gallico), St. Thomas, the Reformation period, St. Thomas More (by Barbara Ward), St. Francis Xavier (by Kate O'Brien), St. Pius V (surprisingly in, and characteristically done by D. B. Wyndham Lewis), St. John of the Cross (two essays, one by Kurt Heinhardt, the other, by Thomas Merton). Mr. Bruce Marshall is in good form to close the series with the Curé of Ars, who disliked dancing so much, that Mr. Marshall wonders "what the Curé would have made of the boogie-woogie or the behop". The book is illustrated with

drawings by several artists, among whom are Salvador Dali and Thomas Merton. The illustrations may not be everybody's meat. One saint, St. Jude, is honoured in a poem by Kathleen Norris, which, indeed, takes some of the gilt from the essays.

T.V.

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EDUCATIONAL ESSAYS, by the Rev. F. H. Drinkwater. 412 pp. Burns Oates. 25/-, in England).

Father Drinkwater needs no introduction to the Catholic public on educational matters. Students of the theory and practice of education know him from his many and valuable articles on a wide range of controversial topics; children, even in primary classes, know his name from a series of religious plays they have read and acted. Many of his articles have appeared in *The Sower*, the English periodical, of which he has been editor for twenty years. This volume of 106 essays is a book of reprints, most of them from *The Sower*, a few from previous volumes now out of print. "It is an effort to bring together the essence of Father Drinkwater's thought on all the diverse and interrelated topics connected with education", says the blurb.

"Diverse and interrelated" is right. For there are essays on "What Makes a Good Teacher", "Delinquency", "Examination Reforms", "Psychologists", "Teaching Methods", "Catechisms" (and catechetical systems and catechists), "Apostolate", "Apologetics", "School Control", "School Furniture", "School Discipline", "Story-telling", and on many other questions; but through them all runs sound common sense applying unalterable christian principles and fundamentals.

The essay, "Should Teachers Believe in God", is itself sufficient argument for the publication of the volume. It is a novel if not beautiful presentation of what a christian teacher can do in a public school, inculcating the truths of natural theology. Not a few of the essays, of course, are topical only to the reader concerned with the school system in England, but even these articles are not without general interest in their application of Catholic principles.

In his preface the author is honest enough to say that the contents retain a journalistic quality and he warns the reader against trying to read the book straight through. We concur. But it is a genuine quality—not journalese; and the treatment of the various topics is so thought-provoking that the reader will not wish to push rapidly ahead.

It is inevitable with a series from an essayist that occasionally the reader sees the pen in the air, circling with the thought, "What Shall I Write About Now"; but when Father Drinkwater chooses the subject the landing is happy and the bumps are few. The articles are meaty, not without a flavour of humour and effectively tart in places. Their immediate appeal is to those who teach; they should be read by those whose responsibility it is to fashion educational thought. They would be a little too profound for most parents; but they would provide many pertinent points for those who have to speak at school functions.

C.S.P.

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DE LA SALLE. LETTERS AND DOCUMENTS. By W. J. Battersby. Longmans, 1952. 31/6 A.

The first two books by W. J. Battersby, on St. John Baptist de la Salle have already been favourably reviewed in these columns. In his third book, Mr. Battersby completes his scholarly research by publishing the extant letters of the Saint. In all there are fifty-two letters plus a few documents, a mere fraction of what de la Salle must have written. It has been calculated that to the Brothers of the Institute alone the Saint must have written well over 18,000 letters between the years 1694 to 1717. Unfortunately during the years following the death of St. John the importance of his writings was not realised and no serious effort was made to collect them.

Obviously the letters, now printed for the first time, do not constitute a Collection properly so called. They are a mere handful, covering a long period, addressed to various people, and dealing with all sorts of subjects. Despite these limitations the letters are most welcome, for not only do they supply us with first-hand information of de la Salle's life, but they give us an insight into the personality of the Saint himself. From the tone of the letters, from the ideas which occur most frequently, from the spiritual advice given to this or that Brother, from the compassionate treatment of "difficult" religious, we can catch a glimpse of the strong yet humble character of the writer.

Each letter is given first in the French as written by de la Salle, and then in modern English translation. The notes supplied by Mr. W. J. Battersby are invaluable. They are brightly written, are full of information, and, by putting each letter into its proper setting, they give flesh and form to what, in the hands of a less gifted scholar, would have been a collection of good but very bare bones.

J.G.

THE ROMAN MISSAL FOR SUNDAYS AND FESTIVALS.

Arranged by Rev. Paul Ryan. Hawthorn Press, Melbourne, 1952, 7/6. (For other bindings, 6/-, 12/6, 25/-.)

Father Ryan has arranged, edited and translated the Roman Missal for the use of the faithful in a most competent fashion. He has adopted Mgr. Knox's translations of the various Epistles and Gospels, which will recommend the book to many, although, perhaps, there has been a slight slump in the popularity of the new translation—but that is a matter for the pundits. The book is about the size of an average prayer-book, which makes it suitable for slipping into a handbag, or a pocket. The plan of the book is simple and clear, with abundant directions that should enable all users of it to follow Mass with great attention. Each Mass is introduced by a telling sketch by the artist, E. Heffernan, who very cleverly picks out some salient point of the Mass for illustration. The printing is first-class. The cover of the review copy was a bit light and skimpy, but, of course, price had to be considered. We desire, therefore, to draw our readers' attention to this new Missal, which is praised by His Grace, the Archbishop of Melbourne, in a foreword to the book. At the end of the Missal a good selection of prayers in general use is printed—for instance, prayers before and after Communion. It is therefore both a Missal and prayer-book.

T.V.